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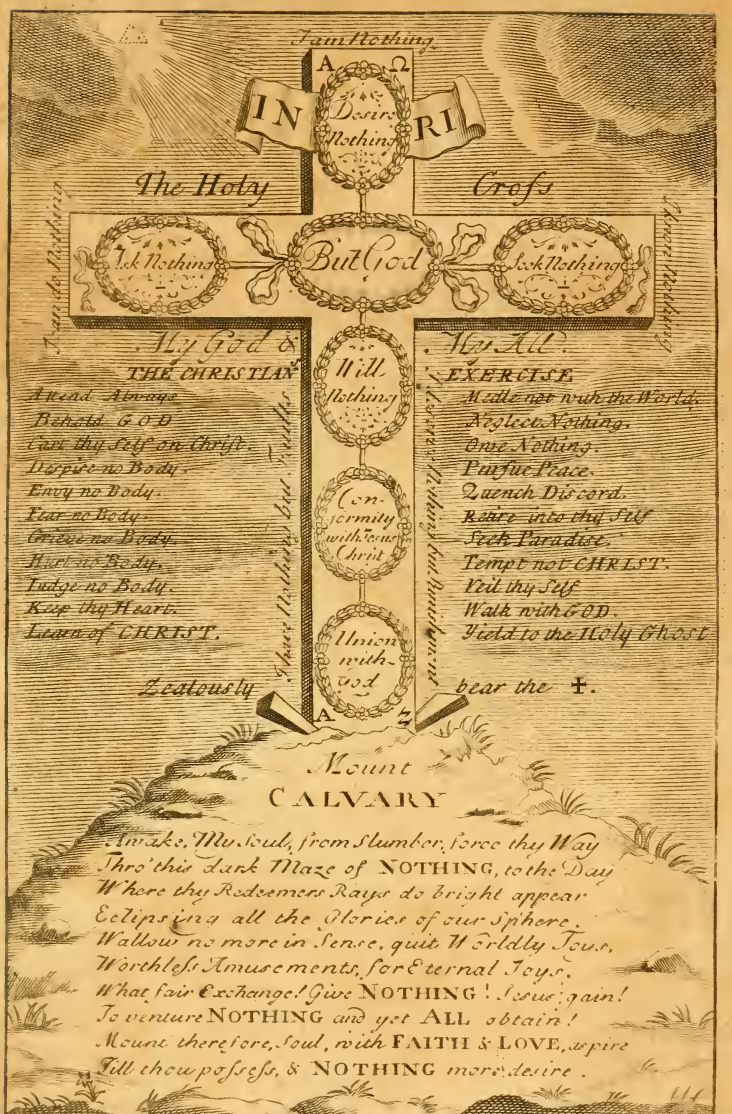

And be not conformed to this World, but be ye transformed. Ro. XII. 2.

The Christian's Exercise:

Thos Lambe Junr.

OR,

RULES

To LIVE above the

WORLD

While we are in it;

WITH

Meditations, Hymns and Soliloquies,

Suited to the several Stages of

CHRISTIAN LIFE.

In Four Parts.

By THOMAS à KEMPIS.

To which is annex'd,

An APPENDIX of Letters, Dialogues, &c.

Address'd to all the true Lovers of DEVOTION,

By ROBERT NELSON, *Esq;*

The Second Edition Revised.

To which is added, A PRAYER which Mr. NELSON made for his Own Private Use. And a LETTER wrote by Abp. TILLOTSON to his Sick Friend.

LONDON:

Printed for CHARLES RIVINGTON at the *Bible* and *Crown* in *St. Paul's Church Yard*, 1717.

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AN ADDRESS TO THE True Lovers of DEVOTION.

I THINK my worthy Friend a bold Man, that dares venture to publiſh in this Age, remarkable for Irreligion and Scepticiſm, a Piece of ſuch elevated Devotion, as I now offer to your ſerious Peruſal. The Men who make no other uſe of their Talents of Reaſon and Learning, than to Aſſault Heaven, and Baniſh Religion out of the World, will be ſure

to treat it with the utmoſt Contempt, becauſe they are really Strangers both to the Matter of the Treatiſe, and to the Words and Phraſes wherein it is expreſſed; they have no Taſte for Spiritual Things, and conſequently are very improper Judges of the Excellency of them. Theſe refined Wits make Sport with the Pleaſures of a Spiritual Commerce; they muſt have it paſs for Enthuſiaſm, and impute it to the Product of a heated Imagination.

And as a Piece of this Nature is ſure to meet with Contempt from all ſuch as Believe nothing of Revealed Religion; ſo alſo no leſs from them, who pretend to Believe, but who Practice nothing of It; all them, who, while they outwardly profeſs themſelves *Chriſtians*, yet lead a Life Diametrically oppoſite to that of Jeſus Chriſt, and to the Maxims which he hath delivered for all his Followers. Theſe Wicked and *Unchriſtian Men* will not fail to laugh at the very Thought of *Living Above the World, while we are in it*, as of which it is impoſſible for them to have

any

any Notion, they being ſo chained down to it with their Affections: Nor can it be expected, but they will with great Diſdain explode ſuch *Rules* and *Exerciſes* as tend to ſtrip them of that, which they are ſo ſtrongly intoxicated with, and wedded to; being ſo very ſhocking at firſt Appearance, and ſo plainly Contradictory to all thoſe which they have taken up, and do walk by.

The *Men of the World*, who are immers'd in ſecular Cares and Amuſements, will hardly alſo be perſuaded to caſt ſo much as an Eye upon a Book which doth ſo continually inculcate the perfect *Contempt of the World:* And if they do, they will be ſure to *Contemn* it, and throw it preſently away, as what is moſt unfit for their Entertainment. They who are ſo ready, upon every ſlight Occaſion, to *leave Chriſt*, and for every trifling Advantage, to trample under Foot the *Doctrine of the Croſs*; they whoſe Treaſure is upon Earth, and who matter not Whom or What they loſe, ſo they but gain the World, or rather ſome ſmall Portion in

it;

it; yea they too, who would *divide* themſelves betwixt Chriſt and the World, and would be both for GOD and for Mammon at once; can never be ſuppoſed to have any Reliſh for the Leſſons delivered, or for the Exerciſes recommended and exemplified herein.

The *Men of Pleaſure*, as they are called, will here meet with as little to pleaſe them, as the former. For the hidden Manna, the ſpiritual Milk and Honey, the Wine of the Kingdom, and the ſecret Conſolations of a Devout and Loving Soul, which are herein ſo frequently mentioned, as taſted and experienced at certain Times, by Perſons fitly diſpoſed, will never enter into their Hearts or Heads to conceive, ſo long as they are *Senſual*; being immerſed in the Dregs of the Animal and Brutal Life. Such as theſe ought therefore by no Means to come near, that ſo they pollute not what is Holy by their impure Touch, and vitiated Biaſs of Mind. Yea, better it is, that theſe *Swine* ſhould continue to wallow in the Mire of their own Filth,

Filth, and in the vile Common-Sewer of their mudded Imagination, and abide Unconcerned, in Company with the reſt of the *Herd of* Epicurus; than for them to offer to meddle with the Pearls and Jewels of the Kingdom of GOD, prepared for them only, who are weaned from the World; and contemptuouſly to trample them under their Feet, as *not diſcerning the Value of them.*

The *Men of Humour* will meet with nothing here to Gratify; but, on the contrary, a great deal to Diſguſt them. There is quite another Palate required for the Reading hereof with any Benefit, or any Guſt, than is to be found in theſe Gentlemen, who are of a Mercurial and Volatile Wit; and thence cannot apply themſelves to any thing which requires very great Attention of Mind, as this neceſſarily doth.

And as both from Senſual Men, who are influenced by Carnal Pleaſures; and from thoſe who have the Character of *Men of Senſe* and *Humour*, who are of a volatalized Genius, and uncapable of being

being fixed: So likewiſe from the *Gentlemen of the Cabinet*, or the Politicians, whoſe Heads are filled with the different Schemes and Meaſures of Government; there is no manner of Expectation, that a Book of this Nature ſhould find Acceptance. The Politicks of this World, and thoſe of Heaven, are ſo widely different from each other, as that which is Wiſdom to the one, is always Fooliſhneſs to the other. And though the fooliſh Things of GOD be wiſer than the wiſeſt Things of this World; yet the very *Wiſdom of* GOD itſelf *in a Myſtery*, or the deepeſt Politicks of Heaven, are by the worldly Politicians generally eſteem'd no better than Madneſs. Theſe therefore will never much trouble themſelves about any Books of this ſort.

Beſides all which, there are ſeveral Perſons of a better Form, who are entangled neither with the Pleaſures nor Politicks of the World; being of a very fair Character before Men, and greatly eſteem'd for diſcharging well the

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Duties of *Natural Religion:* But who, becauſe they cannot be charged with ſcandalous Vices, or open Immoralities, and have the Reputation of Dealing Honourably with every one, are too much apt to Value themſelves, as they are Valued by others, upon the Probity of their Manners; and ſo conclude that they *want nothing*. Now it is no Wonder at all, if from ſuch as theſe, who are called the *Moral Men*, but who are utter Strangers to the Croſs of Chriſt, a Treatiſe of this ſort, which carrieth the Chriſtian Religion ſo high, even ſo far above all the Syſtems of Pagan Morality, do meet with no great Eſteem, or be even derided as too Chimerical.

But not to mention more, there may be alſo certain ſober and prudent Men, great *Maſters of Reaſon*, as well as Religious in the Eye of the World, who will certainly cry down every thing of this Nature that appeareth, and *This*, in particular, as not at all agreeable to thoſe Rules and Dictates which are pre-

tended to be derived from that *Oracle*, and which they thence have laid down for themſelves as a Compaſs to Steer by. And from ſuch as Theſe, my Friend may perhaps have much ado to eſcape without ſome Marks of Diſhonour, and even Contempt, for the Pains he hath been at in giving us this Collection, from the Writings of an Author of no great Character in the World for his Learning, but nevertheſs an experienc'd Scribe in the Kingdom of GOD; and one who, by embracing the (ſeeming) Fooliſhneſs of the Goſpel, preſſed on to the Attainment of the true Celeſtial Wiſdom; in Compariſon whereof, Human Reaſon is very dim and ſhort-ſighted, notwithſtanding their high Boaſtings of it.

Now becauſe theſe Gentlemen are too apt to Reject what they cannot Account for, though it be confeſſed by themſelves in this Caſe they are *without Experience*: Therefore it cannot well be expected, that they ſhould Reliſh this Treatiſe, which is not written after a common

mon *Rational Method*, and in which ſo many Things are contained, and even frequently repeated too, whereof it is evident they can ſay Nothing *Experimentally*.

For as many as make an Idol of their *Reaſon*, ſetting it up in the Room of (and even above) the Spirit of GOD, and as many as place all Religion in fair Dealing betwixt Man and Man; are not fit to receive thoſe Sublime Maxims, which here are given, or to favour thoſe elevated Aſpirations which are here regiſter'd, as the Efforts of a truly Loving Soul, under the Influx, at that Time, of ſome *Special Divine Grace*; which many Devout Chriſtians in this, as well as in every foregoing Generation, do give their Teſtimonies to.

And therefore to YOU, whom GOD hath vouchſafed in Mercy to Bleſs with ſome Experiences of this Kind, and who have laid a Solid Foundation of True Religion, which is no other than *Conformity with CHRIST*, the Founder thereof, and have made the *Union* of

your Souls *to* GOD the grand Design of your Lives: To You, I say, who are the *truly Honourable and Worthy*, This Book flieth for Protection. For You are proper Judges hereof: And none but You are. You will easily then discern, whether the Maxims herein given be True; that is, *in the Sense* wherein they are given, whether the Experiments and Sensations herein recorded be faithfully related, and such as may therefore be depended on; whether the *Transformation* from the World, and the *Confirmation* with Jesus Christ, here so much inculcated, be more than Imaginary; whether it be a Presumption, or rather a Duty, for any to press on to the Perfection of the Fulness of his Stature, and to a real Fellowship with Him here on Earth; and whether, lastly, the Process in the *Fourth Part* of this Book, and in the *Appendix* hereof, described for the Attainment of Divine Contemplation, and Union with the Sovereign Good, be Agreeable

greeable to thoſe Elements of Divine Wiſdom, which ye have learned in the School of Chriſt. To You it belongs, I ſay, to Judge, whether thoſe high Strains of Contempt of the World, and of the pure Love of GOD, thoſe ſingular Operations of Divine Grace in a Faithful and Watchful Soul, and thoſe more ſpecial Communications of Himſelf, which GOD is here introduced, vouchſafing to the Purified in Heart, can be juſtly cenſured as the Ravings of Religious Melancholy, or as the extravagant Notions of the Cloiſter; or whether they ought not rather to be eſteemed as the *Wiſdom of GOD in a Myſtery*, even the *Hidden* Wiſdom, which none of the Wiſe Men of the World, are or can be acquainted with, it being Fooliſhneſs to them, and a Matter of Ridicule and Scorn; becauſe it cannot be otherwiſe Manifeſted, but by the *Spirit of* GOD, nor to any, but ſuch as are *Purified in Heart.*

And hence it is, that ſome have Appropriated the Name of *Myſtical*, as in

Contradiſtinction to that of *Scholaſtical*, to this kind of Theology; in Conformity with a received Diſtinction in Philoſophy, and a ſubſequent Practice thereupon, as Old at leaſt as *Ariſtotle*; who for certain did write Books in Both Kinds, without ever incurring thereby, ſo far as I can learn, the Imputation which ſome Perſons, otherwiſe both Orthodox and Learned (as alſo Pious) by having ſuffered themſelves too eaſily to be prejudiced in Favour of the Ordinary and Scholaſtical Method, are apt to throw out againſt all Writers and Writings of this more Inward and *Experimental Divinity*. So apt we naturally are to Condemn or Slight that which we know but very little of; and to receive nothing but that which is juſt adapted to our own Level, and to the Attainments which we ourſelves have made.

Now as there are very great Advancements and Diſcoveries perpetually to be made in *Experimental Philoſophy*; ſo there may be no leſs (and perhaps there

there are much greater) Advancements and Diſcoveries to be made, without End, in *Experimental Divinity*; by a diligent Attention to Facts, and a ſedulous Application of the cheif and eſſential Maxims of Chriſtianity, as in this Book which I preſent you, is plainly Taught, and ſtrenuouſly Inculcated. The Deſign of which is evidently no other, than to lead you continually forward to the *Experimental Knowledge* of *GOD* and your *Selves*, till from Experience upon Experience, and from one Degree to another, ye may at length be ſo far Advanced in this Divine Science, as actually to Experience the Divine Preſence in all Places, and in all Operations.

I am ſenſible, that it may be objected againſt the Publication of this in *Engliſh*; and for vulgar Uſe: That the Original Pieces, out of which it is Compiled, were at firſt deſigned for them who live in Cloiſters, and more particularly ſtill for that Society, in which the Author lived and died. And that,

as they tend much to promote the Solitary and Contemplative Life, even to the Neglect of the Secular and the Active; ſuch a Book can by no means be proper for them who live *in the World*, and in the Hurry of common Life; and even inſtead of doing Good, may rather do Hurt to many. This may ſeem at firſt to carry ſome Strength in it, with a great many People, who are not much in Love with Religious Retirement. But if the Argument be carried Home, our Sacred Books, even the Holy Goſpels themſelves; and eſpecially the Divine Sermon of our Saviour on the Mount, with ſeveral of His ſtrongeſt Sayings and Maxims, which lead to a Life tranſcendently *above the World*, ought to be alſo kept from the Vulgar, as not well ſuited to a Life *in the World*, and encumber'd with Secular Buſineſs. Moreover it muſt be confeſs'd, that though all be not obliged to lead a retir'd Life, or to quit the World, in the Manner which Monaſticks in the Church of *Rome*

do;

do; yet I am perſuaded that all are both called and commanded to Retire at ſome certain Times; which I take to be the Reaſon of the *Faſts* and *Vigils* which are retained in our Church, and of the Inſtitution of Lent, and the Paſchal Faſt, or the Holy Week.

And indeed the Advantages attending this Religious Practice of Holy Recollection; both as it is a Means of effacing the evil Impreſſions made on our Minds, by daily Converſation in the World, and as an Opportunity of purſuing farther Degrees of Perfection, and Conformity with the Life of our *bleſſed Pattern*, ſeem to me ſo conſiderable, as no good Man that is Buſied in the World, can, I think, be offended, to find it here ſo much preſſed, by one who had in himſelf experienced all theſe. You are not Ignorant, I dare ſay, how it is recommended by the Practice of all the Saints, in all Generations, yea, of thoſe who were alſo moſt Eminent, in the Sociable Duties of the Active and Publick State; and

and even by that of our Bleſſed Lord himſelf, who ſending away the Multitude, *went up into a Mountain apart, to Pray:* And to ſuch as you therefore, I need not enumerate the particular Benefits and Advantages which thence do ariſe, or ſhew you how it is a Cure for Diſſipation of Thought, how it placeth us out of the Reach of the moſt dangerous Temptations, how it freeth us from the Contagion of Vicious Examples, how it prepareth us for publick Duties, and ſtrengtheneth us for publick Encounters, how it calmeth and compoſeth thoſe troubleſome Paſſions which are the great Diſturbers of our Repoſe, and Cloud the Internal Eye from beholding Heavenly Objects; and how it is Productive of the chief Chriſtian Graces and Virtues; as by Experience may be ſufficiently Demonſtrated to you, upon your Reading this Book with a right Diſpoſition of Heart.

As

As for any leſſer Objections, as about the Simplicity of the Stile, the Neglect of Method, the Harſhneſs and Unfitneſs of ſeveral Ideas, and the boldneſs of the Metaphors here uſed, not ſo agreeable to the Modern Way of Thinking and Writing, with the Manner of Citing and Applying the Scriptures, ſometimes very different from that which is now generally received amongſt us; theſe will all eaſily vaniſh of themſelves, as you ſhall unite and fix your Thoughts, by a ſtedfaſt Attention to the Eſſential Ground herein laid down. And it muſt be remembered moreover, that in This, and in all other Books of *Experimental Divinity*, the Author doth expreſs himſelf generally according to the Diverſity of the State in which he at that Time is, and to the different Occaſions and Motives of his Writing. Of this abundance of Inſtances might be given in all thoſe Books wherein the Unction of Divine Grace is felt by devout Souls; but in none more than in the Book of *Pſalms*.

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Let none therefore be offended at the Diverſity or Inequality, which is here met with in the ſeveral Parts; what may not reliſh to them at one Time, may be very ſavoury to them at another.

The Language of Penitents, and the Language of Lovers have each of them ſomewhat that is very Peculiar, and which ought not to be confounded together. That of Lovers is not always Govern'd by the ſtrict Laws of Reaſon. And if we make an Allowance for the Expreſſion of our Affections placed upon Creatures, how much more when placed upon GOD? Not to mention that myſterious Book of the *Canticles*, there would ſome of the *Pſalms*, and ſeveral Paſſages in the Holy Prophets, without this Allowance made, be liable to be rejected. And this Allowance being made, there is nothing of that kind in this Book, which, though wicked Minds may make an evil Uſe of it, may not very well be excuſed or defended. This one Principle being laid down, and cleared, That GOD is *All Things*

Things to a devout Lover, there is nothing but will be found very eaſy.

As to the Poetry, I ſhall ſay nothing but this, That if the Breathings and Affections of an Holy Devout Soul, according to the Variety of the Subjects and Circumſtances, be but ſo expreſſed, as to inſinuate hereby the ſame into thoſe Hearts that are duly diſpoſed, and already prepared to catch the Holy Fire; the End is ſufficiently anſwer'd, whatever Opinion the Criticks may have of the Verſe.

Now the Subſtance of this whole Book, both of the Proſe and the Verſe, is a *Life above the World*, or the *Life of GOD in the Soul:* Which, however the Children of the World, who think themſelves ſo wiſe in their Generation, may Deſpiſe and Laugh at, is Your Honour and Happineſs. Which You have no Reaſon therefore to be Aſhamed of, but all the Reaſon in the World to be Careful of, and Thankful for. And though this be not, and *cannot* be Underſtood by them who *Live after*

the

the World; Persons of Your Character ought by no means to be affected with any thing that these Men can say or do against You. Let not the Novices among You, in the *Mystical School* of Christ's Holy Religion, here open'd to His poor Disciples and *little Ones*, be hence shaken with Reproach, or be ashamed of their Devotion; it being both Wise and Reasonable, and what *the Men of this Life* do for the World; and shall Zeal then be only Reasonable, when it is not Religious, but only affects the Mind with warm Pursuits of Mean, Perishing Temporal Things.

There seems to be in all Men a certain *Natural Devotion*, according to their several Dispositions and Complexions, the Variety of which is almost Infinite. Now the Divine Grace doth ordinarily conduct Souls, as you can bear Witness, in the Spiritual Ways most suited to these several Dispositions and Complexions of Nature: Yet all the Variety of Paths must Center as in One Point, and all tend to the same

One

One general End, which is the Union of the Soul with the Divine WORD by perfect Charity. This Thing being well observed, there will be no Obstruction at all from the great Variety of Propensions and natural Dispositions, which may be found among you to the inward Ways and Leadings of the Holy Spirit: But all of you will be severally directed and conducted in that Way which is proper for you.

Whether this be called *Mystical Divinity*, or whatever other Name be given it, and how much soever it may be the Object of Disdain to the Wise of the World; it is nothing certainly but the *most perfect Essence of the Christian Religion*, which some have not unfitly call'd the *Kingdom of* GOD *in the Soul.* Of which *Kingdom* there is here a very exemplary Representation given you in the Parable of the *Beggar*; evidently shewing the short Way to true Greatness and Happiness, and how all doth Center in *One only Point.*

I must own, I had proposed to my self a larger Scheme for *This Address*; but the wise Providence of GOD hath visited me with an Illness, which maketh Thinking and Writing Irksome and Grievous to me. But I desire entirely to submit to the Will of GOD: And humbly beg your most devout Prayers for me upon this Occasion, and more particularly for my Spiritual Improvement under this Dispensation; which will lay a particular Obligation upon

Your most Faithful

Humble Servant,

Kensington,
Nov. 3. 1714.

ROB. NELSON.

THE

THE PREFACE.

I AM very sensible, Some, upon the first taking this into their Hands, will be apt presently to say: We have no need at all of Devout and Spiritual Books, being abundantly already provided with them; and if we had, there can sure be no Necessity of going to Borrow from the Writers of the Church of Rome, *by which too great a Credit may be given, they think, to that Church, and the Superstitions and Errors thereof thence insinuate themselves by Degrees. But this Objection hath been so fully and solidly Answer'd by the very Learned and Pious Dr.* Hickes, *in his excellent Preface to the* † Devotions in the Ancient Way of Offices, *by him Publish'd, and recommended to the* Religious Societies, *as likewise in his Epistle to Sir* William Boothby, *late of* Ashborn-Hall, *Prefix'd before the* Second *Volume*

† See the *Fourth Edition* of this Book, *Ann.* 1712, which is much larger than any of the former.

lume of the Christian's Pattern; *as there need be nothing added to what he hath said hereupon, but only an Appeal to the Experience of Thousands of good Souls, both of them that are now Alive, and of them that are with* GOD, *for the Benefit which they have (under the Influence of his Grace) received from what hath been already set forth in our Vulgar Tongue, from the rich Treasury of the same Author. And besides the Objection, if it hath any thing in it, lieth full as strongly against our most excellent Liturgy; yea, against our whole Religion, according as it standeth now* Reformed: *Since all that which we have is for certain derived to us through a Channel, which we own and profess to have been Corrupt; and since also we not so much as pretend to a* New Religion, *but only to a* Reformation of Religion.

On the other Hand it will doubtless be Objected, by the Gentlemen of the Roman Communion, as it hath often been, that it is by no means fair for Protestant Writers, to Translate and Publish their Approved Books, with Castrations and Interpolations, according to their Fancy, and in Favour of the Dominant Heresy of the Country. *But to this it may be answer'd very justly, that the Originals remain as they are, and may indifferently be consulted by every one that will; that no Attempt hath been made, that ever I heard of, by any Protestant, to Castrate or Interpolate these, and then to expose such for the very Genuine Works of such and such Authors; that the Liberty which is ordinarily taken, in the Translations of all Books which are design'd to work upon the Affections, may be not only*

Justifi-

Justifiable, but on several Accounts, Commendable, which in Books of Controversy, or of Science, or of Criticism, or the like, where a Rigid or Literal Translation is required, would be unpardonable; and lastly, That it will appear by a diligent Perusal of this Book, as presented to the devout Reader in this Form, that the Liberty which hath been taken in putting an English Dress upon it, hath been only to make it more generally Useful unto All, and to give Offence unto none: So that even Devout Roman Catholicks *themselves may be able to Read it in this Version, with as much Edification as in the Original itself, and perhaps more than in a Version of their Own too rigorously tied up. For this is what I had in View throughout; without being sollicitous how this Labour may be Interpreted by one or other, so Good may but be done to any.*

Though the Author lived in a very Ignorant Age, just before the Restauration of Learning, yet he was no such Despiser of Learning, as the Generality of the Regulars then were; but rather a Promoter of it, as to the Study of Scripture, and of the Fathers of the Latin *Church. And as the Bible was then only read in the Vulgar* Latin, *which in some Places cannot be well understood, without the Help of the Originals, and in other Places, is different from the present* Hebrew *and* Greek *Copies, the Candid Reader will make Allowances, if there be some Interpretations, or Applications of the Sacred Text here found, which are not so very Exact, or conformable to the later Discoveries which have been made.*

The first Edition of the Works of this Author was that at Norinberg, *by the* Carthusians, *in the Year* 1494. *After which there were several Editions of them at* * Paris, † Venice, || Antwerp, *and* †† Doway. Sommalius *was at a great deal of Pains, an Hundred Years ago, to give the World a more compleat Edition of his Works, as he thought, than any before: And he divided them into Three Volumes, the First containing his* Sermons, *the Second his* Treatises, *and the Third his* Lives *and* Letters; *but as he hath added several Sermons and other Pieces which are found in none of the other Editions, there may be ground enough to doubt, whether they were really written by the Author to whom they are thus ascribed. Wherefore the first* Antwerp *Edition, by* Nutius, *as more to be depended on, is chiefly followed in this Version, for the Benefit of the* English *devout Reader; not passing by the judicious Collection of his select Pieces by* Horstius, *printed at* Cologne *with Notes. As for those Pieces which here appear in our Language, and are thus digested into one Book, containing Four Parts besides the Appendix, there hath no doubt been made of their being Genuine; except perhaps of a little Tract written Alphabetically for the Help of the young Monks. None of them have ever yet been published in our Tongue: And as they breath the true Spirit of Christianity, which is for certain a* Living above the World, *and may tend to quicken many good Souls in their Spiritual Progress, it is hoped that this Publication may be blessed of God, the Author of every good Gift. From whose Hands I therefore*

* 1500, 1548. † 1565. 1569. || 1574, 1580, 1615. †† 1635.

fore beſeech the Reader to accept this; not at all conſidering the unworthy Inſtrument of conveying it, unleſs to offer up in Spirit an Ejaculation for him.

The Deſign hereof will preſently be ſeen to be the Exerciſe of the Holy Croſs, *which is truly the* CHRISTIAN's EXERCISE; *and is comprehended in this ſhort Motto herein taught,* viz. I am NOTHING, I have NOTHING, and I covet NOTHING but CHRIST. *By exerciſing which, a Devout Soul cometh to be united to GOD, and to Live and Act in GOD, after the perfect Image of Jeſus Chriſt.*

And this I take to be indeed the Sum and Subſtance, the Aim and Scope of all that hath been written or compiled by the Holy Man à Kempis; *who would fain have concealed his Name under that of the* Poor Pilgrim. *And both in the* Chriſtian's Pattern, *(or the Imitation of Chriſt) and in the* Chriſtian's Exerciſe, *here Addreſſed to thoſe Readers, whoſe chief (if not only) Ambition it is to be the* Followers of Chriſt, *there are, I think, ſuch Rules and Methods laid down, after a ſimple and plain Manner, as cannot but contribute very much to effect the ſame, if duly attended to; whatever Objections or Prejudices ſome* Half-Chriſtians *may have to the contrary.*

The Whole doth conſiſt in a gradual Progreſſion of Knowing GOD *and our* Selves, *by the Croſs of Jeſus Chriſt, in order to be made verily and indeed Partakers of the Divine Nature, and to attain a firm and entire Union with GOD in Chriſt. The which is then effected, when the Faithful Soul, in a generous Diſdain of all the Things of the World, ſoareth*

above them: And, by an absolute Renunciation of all Creatures that might prove any Hindrance to her in this noble Persuit, taketh no thought of enjoying any thing but GOD *only, and coveteth nothing but to be United with Him by* CHARITY, *which is the Bond of the Heavenly Life.*

But in order to obtain this Knowledge of, and Union with, the Deity, our Author frequently sheweth, how necessary it is, that all the Vices and vicious Passions be previously rooted out of the Soul, and that the Divine Virtues and Affections be planted in their Place: And also that there is not much Subtilty of Spirit required to it; nor any great Labour or Study. The Pattern *which he hath proposed for this, is no other than the Life of Christ; in whom this Union was most Perfect, beyond what any mere Creature can apprehend: The* Exercise *which you will find by him so solemnly recommended, is wholly also founded hereupon; and doth principally consist in the* Evacuation *of the Heart from the Love and Esteem of Created Things, and from all Sensible Images or Idols, to the End it may be totally Devoted unto* GOD *thro' Christ, to the fulfilling of his Holy Will without Reserve; and that in consequence hereof the* Eternal Word, *Uniting himself to the Purified and Simplified Soul, filleth her with his* pure Love, *and communicateth to her the* pure Light *of Contemplation; which both in the* Book *itself and in the* Appendix, *you will find significantly enough expressed by the Name of* JERUSALEM, *as it is interpreted the* Vision of Peace. *This is not yet fit for every one indifferently to intermeddle with, or press into: Nevertheless,*

The

The Book, in my Opinion, is well fitted for all the Stages and Circumstances of Christian Life. The First *Part is chiefly calculated for* Beginners, *or for the Children in Christ; for the Sake of whom the Author writ his* Manual, *as also his* Alphabet, *even as the Famous* Dr. Thauler, *so highly valued by some of the First Reformers, had done before him. And for the Sake of These, and particularly for the Pious Institution of Children and Youth, both in the Charity-Schools and in Others amongst us, the Edition hereof in English was first thought upon, and undertaken, without any further View at that Time: But for some Reasons was then laid aside.*

Some time after which, was added a Second Part, for the Use of the Proficients, *more especially of* Young *Persons, but chiefly of all such as are Planted in Seminaries of Religion and Learning, and are there more particularly Devoted to the Service of* GOD, *by the Intention of their pious Founders. These have singular Advantages and Opportunities for performing* this Exercise *well, and for applying the Maxims which they here will meet with to their own Use; for Sequestration from the Hurry and Vanities of Life, and for Holy recollection, and the Study of this Divine Science: Whence they may arrive to be one Day Burning and Shining Lights in their Generation, to the Glory of* GOD; *and may adorn both the Social and the Solitary States with their Excellent Examples. It is true that the Original was written with a particular Eye to some* Young Religious Recluses, *who were at that time under the Care and Inspection of Our Author: But this doth not hinder but it may be of Universal Service to all Young*

Men and Women, howsoever outwardly disposed, who are pressing after the same Blessed End, by the Contempt of the World, and by Embracing the Life of Christ. There is indeed a Passage or two in this Part, so appropriated to those Times and Persons, wherein and with whom the Author lived, as I doubt whether any may now think themselves concerned with, since the Invention of Printing: But which I think ought not nevertheless to have been left out; I mean the strict Charge which is given about carefully Transcribing the Holy Bible, and of providing a good and correct Copy to write after; with the Encouragement to this Labour which is here given, and particularly the Blessing of Posterity, by assuring the Persons herein employed, that when they should be Dead, many would bless their Memory, for what they had been a means of preserving to the Church, when they should read what was written by those Laborious Recluses * with so great Care. *For this may be accomodated to the Press at this Day, and to the careful Printing both of the Scriptures, and other approved Books of Piety and Devotion.*

There is also a Passage which doth pretty sharply reflect upon the Blunders of some Ignorant Clerks and Monks, committed in the Divine Service, and also upon their being found without a Bible for their Companion, or Vade mecum. *For hereupon a* † Wo, *or an* Anathema *is solemnly pronounced* to the Unlearned Clerk, *for his being the Cause of Error both to himself and others, thro' his want of* Reading *and* Understanding *the Scripture. As it was a very ignorant*

* See *Chap.* IV. *Part* II.

† Væ Clerico indocto, & sine Sacris Libris, *Manuale Juven.* c. 7.

norant Time in which he lived, this is the more Remarkable: And may afford several Reflexions to the discreet Reader. Several Observations might here also be made as to what is in this Part advanced concerning the Festivals of the Church, *and* Church-Musick, *as also concerning the Use of* Psalms *and* Hymns. *But these let every one make for himself, according as he shall find himself disposed, and as the State of his Life and Spiritual Progress may prompt or excite him to.*

The Third *Part was afterward added for the sake of the* Adult *and more perfect Christians, in order to form a perfect Man in Christ, according to the most compleat Model and Exemplar of all Divine Virtues and Graces. It was written by the Author for the Instruction and Consolation of some of his Fellow-Brethren, who had made some considerable Progress in the humble Way of Christ's Cross, in order to attain to the so much desired Correspondence and Union with him. This Part may deserve to be consider'd, as a sort of* Christian Ethicks, *or the* Art of Divine Conversation; *teaching how we may be* acquainted with GOD, *by calling off our Thoughts from all worldly Pursuits and Enjoyments; and how we may be* Joyned to Him, *as made* one Spirit, *in the express Image and Likeness of Jesus Christ. This therefore was call'd by the Author the* Valley of the Lilies, *from the very first Words of the Book, introducing Christ as the* Lily of the Valleys; *tho' perhaps it might be at first the Title only of the* First Chapter, *and thence transferred to the whole Treatise; even as the Title of the First Chapter of the First Book* of the Imitation of Christ, *is by a very Learned Critick*

tick of our own Countrey, ſuppoſed to have been transferred to all the Four Books, which now generally paſs under that Name.

In the Fourth *Part is contained a ſmall Tract, intituled,* Of the Elevation of the Mind of GOD, *being written principally for the Service of ſuch advanced Chriſtians, as may be called* Elders *and* Fathers *in Chriſt: And it is peculiarly adapted for ſuch as, by the Way of Evangelical Perfection, are Candidates for the high State of Divine Contemplation, and the Peace of the Soul in Union with the Beſt of Objects; with this there is joined another Tract, intituled,* Of the Meditation of the Heart, *which tho' found among the Works of* Thomas à Kempis, *is plainly of a different Stile from them, and was written by a* French Man; *who could be no other than the Famous Dr.* John Gerſon, *that very Learned Chancellor of* Paris, *who moſt ſtrenuouſly oppoſed the Pope in the Council of* Conſtance. *By the Addition of this Piece, the Fourth Part will appear more Perfect, than if it had been wanting: And the Cautions and Conſiderations which are herein given, may be of excellent Service againſt the Perils of Enthuſiaſm and religious Melancholy. Nor is it improbable, but it might have been tranſcribed for that very End by* à Kempis *himſelf; and ſo added to his Works.*

Now theſe four Parts, tho' originally conſiſting of different Treatiſes, are, when collected and compiled into one, called the Chriſtian's Exerciſe; *in like manner as the four Books of* The Imitation, *which were at firſt alſo ſo many different Treatiſes, are now commonly called by us the* Chriſtian's Pattern. *And thus for all the Stages of our Chriſtian Courſe,*

we

we may find that which shall suit us, in one or other, or in all of these Parts.

To these there is also added an Appendix of several valuable Pieces, for further promoting the Design of the several Parts of this Book; wherein I have endeavoured to Imitate my Author, à Kempis, *who was a most Industrious Searcher and Collector of the Pious Remains and Fragments of the Learned in Christ's School; as doth appear from his* Prologue *to the* Dialogue of the Novices, *(which maketh here* Numb. I;*) from several devout Tracts, both of his Predecessors and his Contemporaries, preserved by his Care, which might else have been lost; and from several Hints and Memoirs given by him in those that were undoubtedly of his own Compositions, such as his* Homilies *and* Sermons, *and his Books of* Claustral Discipline.

In this Collection there are Dialogues, Epistles, Essays, Parables, and Spiritual Odes, which have somewhat that is both Divertive and Instructive. The First *is a Dialogue of the Contempt of the World, as in a Conference between* T. à Kempis *the Senior, and a young Clerk the Novice. The* Second *is a Letter written by him to a certain Friend, who had begun well, and who was in Danger of falling from his first Love; encouraging him to persevere in the Spiritual Progress, and giving him an Account of some particular Experiences of his Own, and of some Divine Graces communicated to him, in his Pilgrimage towards the City of GOD. The* Third *is a Collection of some Rules given by the* Poor Pilgrim *to the young Travellers from this World to the Heavenly* Jerusalem; *shewing them how to live above*

this

this World, by emptying the Heart from all Esteem and Affection for Created Beings, so as it may be wholly consecrated and devoted unto GOD and Christ. The Fourth *containeth an Abstract of the Rule of St.* Austin, *the great* African *Father, under* Twelve *Heads, for the Regulation of that Society, whereof our Author was a Member: With* Six *Fundamental Maxims of Christianity, for the Advancement of Pure and Undefiled Religion. The* Fifth *is the Combat of the Soul and Body, or of the Spirit and the Flesh; with the Victory of the former, and their mutual Agreement for the Establishment of Peace at Home. The* Sixth *in this Collection relateth the Progress of the spiritual Pilgrim, or more emphatically the* Poor Pilgrim, *as this Author call'd himself, after the Victory and Agreement aforesaid. Which Parable having been first delivered by an Holy* Man Contemporary with him, was afterward taken up by † several Writers, and put forth under various Forms; but is here restored by the Original. The* Seventh *is an Essay of* Christian Resolution, *in a Dialogue between a Doctor and Student in this Heavenly Science; or an* Holy Elder *in the Faith, and an unexperienced* Novice; *who is instructed how to escape and overcome the variety of Temptations which are met with in the several Stages of Life, and to remove all that which doth put the Soul out of a Capacity of Contemplating and Enjoying GOD. The*

* Dr. *Hilton* in his *Scala Perfectionis.*

† *Baker* in his Treatise of an *Internal Life*, under the Title of *The Parable of a Pilgrim. Cressy*, from him, in *Sancta Sophia*, Tract. 1. Sect. 1. *c.* 5. Holy Practices of a Devout Lover, *p.* 106. Top of the Heavenly Ladder, 1657. *Patrick*'s Parable of a Pilgrim. Pilgrim's Progress, *&c.*

The Effect hence produced is the Aspiration, by a Thirsty Soul, *which is annexed to it. The* Eighth *is a Parable, or Parabolical History, of the* Short Way to Perfection; *whereof there is a summary Account given in the Works of a very Eminent and Famous Preacher, who laboured after a Spiritual and Evangelical Reformation in the very darkest Times; and is by many thought to have been that very Doctor, who was so wonderfully Instructed in the Church-Porch, by one in the Appearance of a* Beggar. *The* Ninth *is also a Parable which is built upon an Historical Ground, wherein many momentous Truths, with respect both to* This *World and the* Next, *are familiarly delivered, and clearly explained, according to the Fundamentals of our Holy Religion: To which is added St.* Lazarus; *or a few Lines supposed to be spoken by him in* Abraham's *Bosom, to us that are here sojourning Below; with a Chorus of the Blessed Saints. The* Tenth *contains Two Letters more of* à Kempis: *The one written to a young Person newly Converted, who had retired from the Hurry and Vanities of Life, quitting all the Hopes and Expectations which he had in the World, that he might gain the* Pearl of the Kingdom: *The other to a Person of longer Experience in the Ways of Christ, but who notwithstanding had suffered himself to be entangled with Affairs which did not necessarily concern him; whereby he created to himself much Uneasiness, and obstructed the internal Eye from seeing and contemplating what his Heart was most set upon. The* Eleventh *is written to the Honour of the* Name JESUS, *as the* Verbum Morificum, *or the Wonder-working* Name *and* Word; *wherby all the Infirmities*

firmities of Human Nature are Healed, and all the mighty Powers of the Deity are manifested. The Twelfth, *and Last, is more than all the rest, fitted for the* Social *and Active Life: And there lying not that Objection against it, which will be made against some of the others, seemeth to be best calculated for the Generality of the World, and for the Advancement of all outward Acts of Piety and Charity. It is extracted from a Treatise, of that Name, in the Works of Our* à Kempis, *which was written upon a particular Occasion, but may serve indifferently for all that have received any* Stewardship *from GOD; that they may be found Diligent and Faithful in it, according to the Talents committed to them.*

As for the Hymns *and Spiritual Odes, both those which are collected at the End of the second Part, and those which are dispersed through the several Parts and the Appendix; you are to know that it was the Custom of the Society, to which the Author did belong, as also of other Societies of Religion in that Communion, besides the publick Hymns of the Church, to make use of others of a private Composition, from the Time (more especially) of St.* Bernard, *or thereabouts, both for invigorating their Devotion, and assisting also their Memory in Things Sacred: Which excellent Practice was continued, and is much followed, in the Reformed Churches of the* Augustan *Communion to this Day. It was indeed from all Time Immemorial an Exercise of Devout Persons, most pleasantly to occupy themselves, after this manner, to the Glory of GOD, and to the Ease and Solacement of their Labours: But by the means of this Holy Man, who had a peculiar Talent that Way, this*

Pious

Pious Exercise became more extended; and His Manner, *which hath somewhat not easily Imitable, was universally admired by the Religious, and thereupon endeavoured to be followed by every one that but pretended to have left the World, and to have retired for the Service of Christ. This was so coursely done by a great many, who wanted the Spirit of Him whom they set for their Pattern herein, and who had no true Taste of the Fineness which is found in some of his Compositions of this kind: As nothing could be indeed more Mean, than the common Monkish manner of Chiming, which was hereupon introduced; but which however laid the Foundation of that Method of Versifying, which in all the* Living Languages *is used at this Day. In compliance with this prevaling Custom, there was written in Rhime by our Author, a small Treatise, intituled,* The Life of a good Monk; *with a few other* Canticles *for the Use of his House, at* Bergh *St.* Agnes. *The most of which were so appropiated to that sort of Life, and to the Usages of that Age, as a literal Version of them could have been of no manner of Service now. Wherefore it was thought Expedient to take such a Liberty herein, as might best suit the present Times, and be capable of doing the most Good: And so, building upon the Ground-work of so good a Precedent, to describe* The Life of a good Christian, *in all the Stages of Life, from Childhood, till the old Age of Heavenly Understanding and Virtue, and in all the notable* Acts *and* Passions *thereof. What Care nevertheless hath been taken throughout, both in the Prose and the Verse, not to depart from the Spirit of the Author, or rather from the Spirit of JESUS*

SUS CHRIST, by assuming such a Liberty as some have done, not despising the Shame, but courting the Praise of Men more than of GOD; will easily appear to those who are not unacquainted with that Spirit. And for Others This never was intended.

In this Edition there is added to the Second *Part an* Hymn *of Devout Mr.* AUSTEN, *Reformed at the Command of a very Worthy Person: And to the* Appendix *a* Prayer *of Mr.* NELSON, *for a true Sense of Eternal Happiness, (which is Printed according to the Original written with His own Hand) wherein He hath expressed very much of the Contents of this Book, and an earnest Desire to have withdrawn Himself wisely and prudently from the Noise, Hurry and Business of this World, in order to apply himself more intirely, had it pleased GOD to lengthen out His Days,* to a Life of Devotion and Religion. *But within about Two Months after the First Publication hereof, this FAITHFUL STEWARD departed in Peace to his LORD, that he might be where His Heart was already gone before. And may we all follow Him, as He followed CHRIST; and laying aside every Weight, press forward with all Earnestness* to win the Great Prize, and so Run as to Obtain.

A Brief ACCOUNT OF THE AUTHOR:

Given by a Contemporary Unknown.

The most Antient of any that is Extant.

THIS *Thomas*, Sir-named * *Hammerlein*, (which is *Hammer*, alias *Hanmer*) was according to his Name, both in his Words and Works, † *like an Hammer that breaketh the Rock in pieces.* And this he was both to the Devout and the Indevout. To the Devout he was so, by striking upon their Hearts with the Word of GOD, and exciting them by his Writings to greater Ardour of Devotion, higher Advances in Holiness, and livelier Acts of Love and Praise: And he was so to the Indevout, by pricking them to the Quick, by stirring their Hearts to Compunction; by bringing them to the Acknowledgment of their

* *From* Hammer. *Fr.* Maillet. *Lat.* Malleus, *and* Malleolus.
† Jer. xxiii. 29.

own Infirmity and Imperfection; and by calling them powerfully to true Amendment of Life, as with repeated Knocks and Calls: Also, by comforting the Tempted and the Afflicted; by strengthning the Weak and the Fainthearted; and lastly, by shewing unto all, according to the difference of their several States, the Way for *Beginners*, for *Proficients*, and for the *more Perfect*. So that this Saying might rightly be apply'd to him: *They that turn many to Righteousness, shall shine as the Stars* * for ever and ever.

This Good and Devout Father was a Person of great Affability, Courtesy and Condescension to the very weakest and lowest Christians. He was a Comforter to them who were in Trouble; and to them who were under Temptation he was a most compassionate Helper. And as he was a Man exceeding zealous for the Salvation of Souls, and one who did earnestly desire that all might be Saved, even as he himself: So it was his main Labour and Endeavour to draw also others with himself, by his Writings, by his verbal Admonitions, by his private Instructions, and by all other Ways and Means which he was capable of using, into the Kingdom of Heaven.

And because he began in his Youth to gather Riches, not the perishing Mammon of Unrighteousness, but durable Substance, and to lay up the Treasures of Wisdom and Righteousness, therefore obtained he a good Name, that was a most precious Ointment. And that of the Prophet was fulfilled in him. † *Blessed is the Man who shall bear the Yoak of the Lord from his Youth up: He shall sit solitary and hold his Peace; because he hath lifted himself Above himself.*

For that this was verily fulfilled in him, is plainly to be seen in his several Treatises; and especially in the

* In perpetuas Æternitates.

† *Lam.* iii. 28. Beatus Vir, qui portaverit jugum Domini ab adolescentia sua: sedebit solitarius, & tacebit; quia levavit *se* super *se*. *Vulg. Lat.*

the *Soliloquy of the Soul*, which was undoubtedly of his Compoſition; wherein Chriſt the Bridegroom is introduced ſpeaking with his Soul, as with the Bride. Therein it may be ſeen, how he ſat Solitary, and kept Silence, becauſe he had born this Yoak of Chriſt upon him from his Youth; and how ſitting thus alone, he lifted himſelf up *above himſelf.*

This good Father, as he was walking abroad for the Air, either with ſome of the Fraternity, or with others of his Friends, when he felt an † Inſpiration; namely, when the Bridegroom was willing to Commune with the Bride, that is, when Jeſus Chriſt his Beloved did call to his Soul as his elect and beloved ‡ Spouſe, was wont to ſay, *My beloved Brethren, now I muſt needs leave you*: And ſo meekly begging to be excuſed by them, he would leave them, ſaying, || *Indeed I muſt be going; there is One who now waiteth for me in my Privy Chamber.* And ſo they accordingly granting his Requeſt, did take well his Excuſe, and were much edified hereby. And thus was there fulfilled in him that which is written, *I will lead him into Solitude; and there will I ſpeak unto him.* And *Thomas* himſelf ſaid unto the Lord, as it is alſo written: *Speak Lord, for thy Servant heareth.* Now what he then ſpake unto the Lord, and what the Lord again ſpake

* *This by ſome is made the* Fourth *Book of the* Chriſtian Pattern, *or the* Following of Chriſt, *(inſtead of that which we now commonly have,* De Sacramento Altaris) *particularly by Mr.* Rogers, *in his Tranſlation of it: And in the* Second Volume, *publiſhed by* Dr. Hickes, *it is placed the* Fourth; *and is not inferiour to any thing that hath appeared in his Name, eſpecially as it is now* Reformed.

† N. B. *This ought to be underſtood in the ſame Senſe as that in which our Excellent Church teacheth her Children to Pray, that by* GOD's Holy Inſpiration *they may think thoſe Things that be Good; and alſo that by the* Inſpiration of his Holy Spirit, *they may perfectly Love him, and worthily Magnify his Name.* Vth Collect after *Eaſter*, and Coll. before the Comm.

‡ Pſal. xlv. 11, 12. Cant. ii. 10. iv. 1. v. 1.

|| Oportet me ire; Unus me expectat in cella.

unto him, we have in that Treatiſe which is intituled, * *Of the Inward ſpeaking of Chriſt to a faithful Soul.* Which Treatiſe hath this very Saying for its Text, in the ſecond Chapter; the which *Samuel* the Prophet ſpake unto the Lord, then when the Lord called unto him.

It is hardly poſſible to expreſs with what an awful Reverence, and Senſe of the Divine Majeſty he behaved, when at Church, or in the Oratory. Here he did ſeem truly carried above the World, and even ready to fly away into Heaven, where his Heart and his Converſation was; while the Fire of Divine Charity burned within him. And indeed, where-ever he was, all his Converſation moved continually about Divine Subjects, and upon the Holy Scriptures, wherein he exerciſed himſelf both by Day and Night. If News, or ſecular Affairs were diſcourſed upon in his Company, his Cuſtom was never to take the leaſt Notice of any Thing that was ſaid; but to *Recollect* himſelf as in the Preſence of GOD. Whereas if GOD, or the Things of another World were the Subject of Diſcourſe, and he were deſired by the Company to declare his Mind, or utter what was upon his Spirit, then would he never fail to exert himſelf; and none could on ſuch Occaſions be more Eloquent and Powerful in Word than he, for the Good of others, and for his Lord's Glory. For tho' *Thomas* was indeed a true Lover of internal Solitude and Recollection; yet did not this in the leaſt hinder him in the Performance of ſuch external Duties, tending to the Edification of his Brethren in the Life of Chriſt; but did rather qualify him the more for the ſame. Which

* *This is in all the common Editions made to be the* Third Book *of the* Imitation of Chriſt, *but was certainly deſigned to be a diſtinct Treatiſe by itſelf; and by this Account ſeemeth to have been written after the* Soliloquium Animæ, *and to have been as it were a Continuation thereof.*

Which was evidently seen in all the Parts of his Behaviour, whereby he glorified GOD: But chiefly in the publick Offices of Religion; and in his familiar Conferences upon the Scriptures, and upon the Progress of the Spiritual Life. Particularly in the singing of Psalms, which were his chief Delight, and whereof he had a deep experimental Understanding, he would appear to be as one who was actually Inspired, and as in a Divine Ecstacy, or *in the Spirit*; so that it might truly be said of him, that he did sing both *with the Spirit and with the Understanding.* Now how the Lord did call unto his Heart, in the use of these, elevating it above all sensible Images; and how his Heart did again answer the Lord, saying, *Behold, I seek after Thee*; and therewith leaving the Bodily Senses, and sensible Images, may be found in the little Treatise, intituled, † *Of the Elevation of the Mind.* In which may be seen, how GOD the WORD spake unto him in Solitude, saying, *Be still, and see that I am GOD:* And how he was Obedient to the Voice of the Word, acknowledging this Divine Word to be *a Lamp unto his Feet, and a Light unto his Paths*; and was guided thereby in a manner inexpressible to Flesh and Blood.

There are also many other Things besides, concerning the Life and Conversation of this Holy Man, which I have heard from the Mouths of the Fathers and Brethren of the House wherein he liv'd, and who are yet alive to testify the same; the thousandth Part whereof I have hardly declared in what I have here written, But what need is there for more? As he Taught others, and as he Instructed them both by Word of Mouth and by Writing, even so Lived he: What he Said, that he Did; and what he Writ,

† *See and consider the* Fourth Part *of this Book.*

the ſame he verified in himſelf. All flowed from Experience; and there was nothing by him recommended to be done, but what was alſo by him fulfilled and exemplified in Deed.

This *Thomas à Kempis*, whoſe Memory is thence Bleſſed, was Born in a Town within the Dioceſs of *Cologn*, which is called *Kempe*, or *Kempen*. And he ſtudied at *Daventry*, in the Houſe of the Clerks: And becauſe he was found Ingenious and Docible, and withal very Tractable, therefore he got the Love both of the Rector *Florentius* and of the whole Houſe. Being afterwards called of GOD, * by the Inſpiration of the Holy Ghoſt, to ſerve the Living GOD; he was preſently obedient to the Call of the Divine Inſpiraiton, and ſo yielded himſelf up to it without any Demur: That ſo the Lord might not upbraid him, with ſaying, *I called, and thou haſt refuſed*: Neither might that fall upon him which was written, *Thou ſhalt call upon me, but I will not hear thee*; *for as much as thou haſt refuſed to hear my Voice.* Since this *Thomas*, according as it is written of St. *Andrew*, ſo ſoon as ever he heard the Voice of the Lord calling him, forſook all Things that are of this World; and enter'd into the Order of Canon-Regulars, an Order which at that Time was newly Reformed, retiring into the Houſe of *Berg* St. *Agnes*, near *Zwoll*, in the Year of our Lord MCCCC. And he was there Inveſted in the Year MCCCCVI. and ſo was tried for Six whole Years before he received the Inveſtiture. Which was becauſe it was then a Cuſtom to try generally the Candidates for ſo long a Term, or

* *Conformably hereto none can be admitted, according to the Practice of our Church, and indeed of the whole Catholick Church, into any of the Holy Orders, without Anſwering directly, and as in the Solemn Preſence of GOD, to ſuch Queſtions as theſe,* Do you truſt that you are inwardly moved by the Holy Ghoſt, to take upon you this Office, *&c.*

or at leaſt till they were thoroughly Proved, and Tried, even as Gold is tried in the Furnace, before they were admitted to take the Habit upon them. So that he was *tried Gold*; or as we ſay, *True Sterling*. For he that is not *Tried and Tempted*, what doth he know? Therefore it behoved him in the firſt Place to be Tempted, and to paſs the Teſt. And becauſe he was acceptable unto GOD, and found Favour in his Sight, therefore it was neceſſary that he ſhould be proved by many Temptations, and Exerciſes, and Humiliations: That he might afterwards know how to help others in the like State, and to preſcribe them ſuch a Remedy as he had often experimented both in himſelf and in others. And this accordingly he did, both in his oral Diſcourſes, and in his written Treatiſes.

This *Thomas* made quickly a great Proficiency in the Chriſtian Virtues, making every Day ſome Progreſs; ſtill advancing forward in the Way which he had now enter'd into; ſtill adding Fervour to Fervour, Devotion to Devotion, Virtue to Virtue: So that all were ſtruck with Admiration at the exceeding Fervour and Devotion, which did in him appear. And becauſe he was very Humble, therefore was he accounted worthy of GOD, to receive of him very great and ſingular Favour and Grace; as plainly doth appear from what he himſelf hath hereof expreſſed.

He was twice Sub-Rector, and once Burſar or Procurator. But becauſe he was a Perſon ſo much Introverted and Abſtracted, and conſequently ſo Simple in Temporal Affairs, therefore he was diſmiſſed from his Burſar's Employment, and inſtead thereof choſe again into the former, as that which did more properly concern the Spiritual Eſtate of the Society. So he brought forth Fruit more abundantly, while he was in this Poſt, by Dictating a

few Words in Season, by Directing, and by Admonishing; as also by Contemplating; and by giving himself up to Prayer in the Spirit, and to other Holy Exercises which flow from the Love of GOD and his Saints. In consideration whereof, it was indeed an Act of Mercy towards him in his Brethren thus to release him from all Care concerning the outward Things.

In the Year of our Lord MCCCCLXXI. departed this Life the Devout Father *Thomas à Kempis:* And so he had served the Lord in the Order of the Canon-Regulars Threescore and Ten Years, in great Austerity of Life, and Fervour of Spirit.

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RULES

RULES

To LIVE above the

WORLD

While we are in it.

The FIRST PART;

BEING THE

Childrens Manual.

CONTAINING

Holy Instructions & Meditations

FOR THE

Forming the Minds of CHILDREN

According to the true Christian pattern.

Compendiously deliver'd near Three Hundred Years since, by the Devout THOMAS à KEMPIS.

Now Reformed for the USE *of* SCHOOLS.

Together with the *Alphabet of a Scholar in the School of Christ.*

I write unto you, little Children; *because your Sins are forgiven you for his Name's sake,* 1 JOH. II. 12. And; *Because ye have known the* FATHER, *v.* 13.

Be not Children *in Understanding: Howbeit in Malice be* Children, 1 COR. XIV. 20.

LONDON:

Printed for RICHARD SMITH, at Bishop *Beveridge's* Head, in *Pater-Noster-Row.* M DCC XVI.

THE INTRODUCTION.

THIS *First Book* is a Manual for the *Little Ones*; wherein several of the Fundamental Lessons in the School of Christ are taught them, after the Manner of this Author, in a familiar and easy Stile, beginning with those of *Humility* and *Love:* And it was probably one of the first Pieces which was written by him, and not long after his Admission into that *Religious Society* whereof he was so great an Ornament.

And because Examples are generally more cogent than Precepts, and especially more easily to be remembred by *Children*, therefore the Examples of *CHRIST* and his Apostles, and particularly of St. *John* and St. *Paul*, are herein so set forth and inculcated, for their Admonition and Encouragement.

And moreover, as the CXIXth *Psalm*, which is called the *Great Psalm*, was composed by the Spirit of God in an *Alphabetical* Method, that

If thou, with Him the Glorious Land would'ſt reach,
Then mark thou well what Wiſdom *here do's teach.*
O do not in the Market loitering ſtand;
But haſte to come to Him at His Command.
Avoid Diſputes while thou art on the Way:
Mind what thou haſt to Do; Redeem the Day.
Let no vain Janglings thee at all moleſt;
Nor fond Diſcourſes hinder thee of Reſt.

Let no falſe Shows thy wandring Eye delude;
Nor Images into thy Soul intrude.
Let not Names, let not Shadows, thee deceive:
O let not theſe of Subſtance thee bereave.
Nor let the Pow'rs of Church or State betray
Thy unhapt Feet, into a broader Way:
But always on the Suffering Jesus *look:*
Let Jesus *ever be thy Living* Book.

RULES

RULES

To Live above the

WORLD

While we are in it.

The First PART.

CHAP. I.

The Call and Invitation of Little Children by Christ; *And* ADMISSION *into his School.*

UFFER little Children to come unto me, for of ſuch is the Kingdom of Heaven, Matth. xix.

Theſe are the Words of Chriſt Jeſus, the Sovereign Paſtor and Heavenly Teacher of us in the School of God, which he ſpoke to his Diſciples, when little Children were preſented by their Parents to be Touched of him. Whom the dear tender Lord, and compaſſio-

nate Master embracing in his Holy Arms, according as the Evangelist relates, and laying his Hands upon them, blessed, and said; *Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.* And again he saith, in another Place, to all them that would be Great; *Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven.*

The Acceptance of this Call.

O Thou good Shepherd, and sweet Master! thy Voice I hear. O how sweetly speakest thou; how truly teachest thou; and in what a few Words dost thou here plainly shew unto all Men the strait Path which, thro' Humility, leadeth to the Kingdom of God!

These holy Words comfort the Humble and Poor, reprove the Proud and the Rich, fortifie the Simple and Innocent. For God is a Resister of the Proud; but he gives Grace to the Humble in this present, and Glory in the future Life.

Hence in all the Good thou either Doest, Speakest or Thinkest, be sure never to depart from *Humility*, lest thou lose all whatever thou dost. For no good Deeds avail, unless they be founded in *Humility*; and animated with *Charity*; and be done with a pure *Intention* to God's Honour, thro' the precious Merits of Jesus Christ. Shun then Pride, which is the Pit of all Vices, and the Ruin of all the Virtues. Be thou Innocent; and, as a little Child without Guile, pure from all Malice: So shalt thou be dearly beloved of God and of Man, and shalt have Peace in thy self.

CHAP.

Lift up thine Eyes, Therefore, O my Soul, and fix them a little upon this Glorious Object!—

CHAP. II.

The First Lesson in † Christ's *School*; HUMILITY, *The Path of* Christ.

LEARN *of me*, saith the blessed Jesus, *for I am meek and lowly in Heart*, Matth. xi.

O Humility, the Virtue of Christ, how dost thou confound the Pride of our Vanity! We covet to be praised for the little Good we do; and yet for the great and many Evils by us committed would not be blamed. O good and kind Jesu! thou for us hast suffered many evil Things, which thou didst not deserve; and hast bestowed on us moreover numberless good Things, which we have not deserved, nor are we worthy at all to have. For the Whole that we have is meerly of Grace, and of infinite Pity: Even whatever Good thou hast done for us, or still daily dost, pardoning our Transgressions, and showring down on us thy Benefits, is of Free Grace, and altogether unmerited by us. Thanks be to Thee, most gracious Lord: But Wo unto us, unthankful, lukewarm and proud Creatures; for we have but little, alas, considered thy numberless Benefits!

CHAP. III.

The Second Lesson in this School; LOVE. *Why St.* John *his beloved Scholar came to be favoured with so high Revelations.*

LITTLE *Children, love one another*, saith the Disciple who lay in his Lord's Bosom, *Joh.* iv.

Q. What is it made blessed *John* the Apostle so clear-sighted in his Understanding, and so beloved above

† See the Fundamental Maxims of the *School of Christ*, in the *Appendix*, No. IV.

above the rest of his Order by our Lord Jesus Christ, that he could conceive and write of such high Things concerning God, above all the Doctors in the World?

A. The great Purity of his Mind and Body; also perfect Charity burning out towards God and his Neighbour, not only in Word and in Shew, but in Deed and in Truth. For this he openly witnesses in his Epistle, wherein he writes of this twofold Charity.

Nevertheless, if thou canst not with St. *John* contemplate the deeper Mysteries of the Godhead; study at least to consider and follow, with infirm *Lazarus*, the Humility and the Patience of Christ. And if thou art not able with St. *Paul* to get up above this World, into the Third Heaven, learn with blessed *Mary Magdalen*, to weep below at the Feet of Jesus.

CHAP. IV.

The Way of St. Paul; *whereby he arrived to be so Great. Which is the Lesson of* CRUCIFIXION *with* Christ.

HE *is a chosen Vessel unto me*, Acts ix. This was spoken of the Apostle *Paul*.

Q. What is it made him so Great and High with God?

A. The Contempt of the World, and of all earthly Things; with Self-denial, Mortification of the Flesh, and Rejection of all Temporal Honour.

Q. What more and above all these?

A. The perfect Love of God, and of his Neighbour; without earthly Gain or private Advantage serving Christ in this World.

Q. What now amongst the many Revelations given him of God, hath he most of all Taught and Inculcated to the Faithful of *Rome*, *Corinth*, *Galatia*, and the rest, all the World over? *A.* Je-

A. Jesus Christ, and him *Crucified* for us. For whom he wished to suffer many Things, and was not afraid to die; because he bore the sacred Marks of his Passion daily in his Heart and Body, thro' Love.

CHAP. V.

How to overcome Temptations. Which is the Lesson of VIGILANCE.

GET thee behind me, Satan, Matth. iv.

O Soldier of Jesus Christ, thou art to speak this against the evil Phantasms of the Devil. For thy Arms are the holy Words and Works of Christ. Against the fiery Darts of the Flesh, ponder on the bitter Wounds of Christ. Against Dulness of Heart, let *sweet Jesus* be always in thy Mouth. Against all evil Suspicions, suspect thy self; and think on all thy own Faults, from thy very Birth until now. Against all Self-complacency, search out every thing that is Displeasing in thee to God and his Angels; and cease to be displeased at others. Let all thy Good be common to thee with others, and done purely to God's Praise. But impute all the Evil to thy self solely; and seek more fervently thence to amend thy Life.

CHAP. VI.

Employment for leisure Hours. Which is the Occupation of the HEART.

BE filled with the Spirit, speaking to your selves in Psalms and Hymns, Eph. v.

While there is any Time or Leisure from outward Labour or Occupation, let immediately the Praise of God be in thy Heart, and in thy Mouth, with some

ſome Pſalm or ſpiritual Hymn. The Heart cannot long be at reſt; neither can the Tongue long be kept ſilent. For either the Heart imagineth Good, or it imagineth Evil Things; it will be pondering thoſe that are ſad, or revolving thoſe that are joyful; and it is turned hither and thither, even as the Mill which is turned about of the Wind. To the end therefore that evil Objects and Imaginations may not ſuddenly crowd in upon thee, and pollute thee, ſow thou the ſacred Oracles as pure Grain in thy Heart; receive them there with gladneſs, and by diligently chewing and meditating upon them, convert them into Food.

O would to God, my dear Child, thou wouldeſt but Pray, as much as thou haſt Play'd; wouldeſt utter as many good Words, as thou haſt ſpoken idle ones; and wouldeſt meditate and ruminate on as many good Things, as thou haſt ever thought on evil and hurtful ones. Open then thy Heart to Chriſt; and ſhut it to the Devil: That ſo thy Soul may be always in Heaven, and not in the World. For where-ever Chriſt is, there Heaven is alſo.

Chriſt ſpeaketh to thee in every Word of God; Chriſt communeth with thee in every Book written with the Finger of the Holy Ghoſt. Whatſoever thou readeſt in the Holy Scriptures, whatſoever thou writeſt, whatſoever thou underſtandeſt or heareſt of them, thou ſhalt find there the Comforts of a faithful Soul in Tribulation, and the Remedies againſt the Devil's Poiſons. They powerfully recall the Heart of the wandring Mind unto its God in Heaven.

CHAP.

CHAP. VII.

The Consideration of Mortality; being a short View of the VANITY *of Humane Life.*

SURELY *every Man living is Vanity*, Psal. xxxix. To Day a Man, and to Morrow he is not found. The Rich, the Poor, the Young, the Old, all walk in a vain Shew. The Great, the Little, the Noble, the Peasant, do all alike wither and are cut down. Behold, all Things fade away, and are lost, besides the Love of God, and a Life of Righteousness.

Remember now therefore thy Creator, and thy Redeemer; and make haste to work out thy Salvation while it is called *to Day*, not knowing how soon the Sun may go down upon thee, and thou be cut down as a Flower, before ever thou arrive to bring forth Fruit. Take a View of all that is about thee; and see now *where*, and *what*, thou art; and what may be here expected by thee, except thy Mind be fixed upon God in Heaven, and thy Delight be altogether in his Law. For, behold, all is Vanity, that thine Eye seeth; and all Flesh is Grass and Corruption: But the Word of the Lord is incorruptible, and endureth for ever; and blessed is every one that receiveth and keepeth it.

CHAP. VIII.

The Way of Holy David: GRATITUDE *for* GRACE.

BLESSED *is the Man whose Delight is in the Law of the* LORD, Psal. i.

But who is there in all things faithful, as was *David*, meditating therein Day and Night, and going for-

forward to the Kingdom of the Heavenly King? He was in the Day-time a valiant Soldier fighting againſt his own and God's Enemies; at Night he was a devout Recluſe, praying with Groans and Tears for the Sins by him committed. But chiefly did he take care to return God Thanks for the innumerable Benefits, either ſpecially beſtowed on himſelf, or generally conferred on all Creatures, which he for the Glory of his Name hath wonderfully created and adorned. And leſt he ſhould grow proud of the good Things he had received, he ſaith, praiſing God; *Not unto us, O LORD, not unto us; but unto thy Name give the Glory.* And leſt he ſhould faint in Adverſity, he ſaith, *Be thou my Helper, O God: Leave me not.* And leſt he ſhould be at any Time ungrateful, he ſaith, *Bleſſed be the Name of the LORD from this time forth for evermore.*

CHAP. IX.

The Way of the Apoſtles: *Which is the* FOLLOWING *of* Chriſt *in* Poverty of Spirit.

AS having nothing, in this World; and yet poſſeſſing all things, with Chriſt, 2 Cor. vi.

O holy Poverty of Spirit, above all the Riches and Honours of the World to be loved, which Chriſt hath taught, and to the very End of his Life kept, leaving it for an Example to all that would be his Diſciples! Whence following his Steps, many of the Wiſe, the Noble, the Rich, and the Mighty have freely and readily for the Sake of the Kingdom of Heaven, choſen even outward Poverty: that ſo, having nothing in this World which they could call their own, they might come to poſſeſs all things with Chriſt, and in Chriſt.

O

O how great is the Freedom of the pure Soul, which, nakedly following Him, coveteth to have nothing of the State and Pomp of the World; and denying herself, acteth wholly through the Love of the Lord Jesus Christ!

To stand in Subjection and Obedience, and for the Sake of Christ crucified fully to deny ones self even to the Death, as his first Disciples did, is verily great Security of Conscience, yea also it is Pleasantness of Heart. O heavenly Manna hidden indeed from the Proud, but revealed to the Humble! which to the Child-like is reach'd forth, and by the Devout is tasted, while he recollects the Life and Passion of Christ, as an Antepast of Heaven.

CHAP. X.

Meditations on the Life and Death of Jesus Christ: Or the CHIDDRENS *Book.*

I *AM thy Salvation saith the* LORD, Psal. xxxv. More of Holiness and Purity, more of Knowledge and Prudence, more of Strength and Security, against all the Wiles of the Devil, and Deceits of the World, and the Filth of the Vices, doth a simple innocent Child find in the Life and Passion of our blessed Saviour, than either a lofty Speculatist, or a subtil Disputant, or a grand Philosopher, in the Consideration of the Frame of the Universe, or in all the learned Volumes which he can turn over.

Let the Life of Christ be thy constant Book to read in; and amuse not thy Head about great Matters, and such as are too high for thee. This is a plain Lesson for thee to get by Heart: And if thou learn it well, he verily will say unto thee, that he is *thy Salvation*; and then shalt thou have great Joy.

This

This is a Book which every Child can read in, and profit by; There is no deep Learning required for it; but only a meek and lowly Heart, and a ſimple Child-like Diſpoſition.

The Life and Paſſion of Chriſt we are taught to imitate: But to ſpeculate or philoſophize upon the Frame of the Univerſe, without the Praiſe and Glory of God, is all but Vanity and Folly. It is better humbly to pray to God, acknowledging thy ſelf to be but Earth, than ſubtilly to ſearch out Heaven. For to God it belongs to govern all Things, who hath created all Things: But to Man it belongs to keep his Commandments, and to take heed of Sin. We ſhould be all truly Saints, if we minded theſe things to do them. But becauſe many do them not, and live not as they ought, thence do ſo many Evils by the juſt Judgment of God befal them.

Shun therefore, O Child, the World; Enter joyfully into thy private Chamber; and follow Chriſt couragiouſly, through the ſtrait Way, to Heaven. It is better for thee with one Eye to enter into Heaven, than with twain into Hell, where there is weeping and gnaſhing of Teeth for all the Wicked for ever.

CHAP. XI.

The Iſraelite *indeed; and Child of* GOD *without Guile.*

BE *ye ſincere, laying aſide all Guile,* 1 Pet. ii.

O holy and ſweet Word, coming out of the Mouth of *Peter* the Apoſtle! For greatly pleaſing to God and his Angels is Sincerity without Hypocriſy, Science without Conceitedneſs, Prudence without Preſumption, Eloquence without Vain-glory, Mirth without Diſſoluteneſs, Sorrow without Melancholy,

Pa-

Patience without Murmering, Meekneſs without Diſpiritedneſs, Chaſtity without Self-Applauſe, Diſcourſe without Diſſimulation, Reaſoning without Fallacy, Anſwering without Prevarication, Promiſe without Procraſtination, Praiſe without Detraction, Affection without Viciouſneſs, Devotion without Weariſomneſs, Gratitude to God without Forgetfulneſs, Thankſgiving for all his Benefits without Limitation, Meditation without Diſſipation, Contemplation without Obſcurity, Operation without Pollution, Quiet without Sloathfulneſs, and laſtly, the Union of the Soul with God without Intermiſſion. Behold a true *Iſraelite*, in whom there is no Guile.

O how good is the God of *Iſrael* to them that are of an upright Heart! Say thou therefore with holy *David* in the *Pſalm*, even to the utter Neglect of every earthly and apparent Good, intimately praying in the Spirit, *As for me, it is good to cleave faſt unto God, and to put my Hope in the Lord.*

According now as the Will ſhall be with him in Heaven, even ſo may this be. Wherefore nought elſe will I, nought elſe covet I, but THEE alone, O LORD, for all my Labour and Reward; and to be with *Thee* in Heaven. *Amen.*

CHAP. XII.

Of Chriſtian Integrity and Simplicity. Who are Perſons fit to praiſe GOD.

PRAISE is comely for the Upright. Pſal. xxxiii. Bleſſed is the Man who doth all his good Works with a pure Intention, ſimply to the Praiſe and Glory of God, and in the Name and Virtue of Jeſus alone. Bleſſed is he who at all times directeth his Heart according to the good Pleaſure of God, and ſeeketh ultimately no private Advantage or Intereſt

of his own. Bleſſed is he, who caſteth far away from him all unclean Idols; and in all ſtraits humbly fleeth to the Arms of Chriſt crucified, by the Prayer of Faith. Verily it goeth well with ſuch an one: And with Jeſus every where he marcheth forward; till at length he arrive, with Him, to his Heavenly Country.

O ſweeteſt Jeſu! how ſweet is thy Name, ſweet above all the Names of the Saints, whether in Heaven or in Earth! O thou, to whom every Knee muſt bow in the Celeſtiai, Terreſtial, and Infernal Manſions, and whom Angels and Men muſt confeſs; let thy Name now be Hallowed and Exalted in me thy Servant! The Upright ſhall praiſe Thee: and thy Name ſhall be glorious in them. Thou art the Way of the Righteous, the Glory of the Bleſſed, the Hope of the Needy, the Health of the Infirm, the Love of the Devout, and the Comforter of all who are in Tribulation. Be thou unto me an Helper and Protector in every Neceſſity, for the ſake of thy holy Name. Bleſſed to all Eternity. When I am poor, I will praiſe Thee: When I am ſad, I will praiſe Thee: When I am merry, I will alſo praiſe Thee: And in every State and whereſoever I ſhall be, Thee always will I praiſe. *Amen* and *Amen.*

CHAP. XIII.

Of Purity of HEART: *And the Guard of the* MOUTH.

CREATE in me a clean Heart, O God. Pſal. li.

This Ejaculatory Prayer is exceeding uſeful and powerful againſt every Vice which doth ſtrongly tempt, and ſuddenly ruſh into the Heart. Nothing is more uſeful, O Child, howſoever laborious it be, than to guard the Heart from vain Fancies, and the Mouth from idle Words. Nothing is more Profitable than to attend upon Spiritual Exerciſes, by pray-

praying, by reading, by meditating, by ſtudying, by ſinging of Pſalms, and by chearfully diſcharging the Works of Charity and Piety.

Few Words ſuffice for Neceſſity, many do but weave out Superfluouſneſs: Words that are light and frothy beget Vanity, the Curious introduce Diſtraction, the Harſh excite Diſturbance, the Haughty nouriſh Self-Elevation; the Simple ſhew Humility, the True ſpeak Ingenuity, the Falſe provoke Indignation; the Good deſerve Praiſe, the Evil merit Puniſhment; the Holy prepare for an Eternal Life of Glory.

He therefore who is a good keeper of his Heart, will alſo ſolicitouſly keep the Door of his Mouth, that ſo he loſe not, thro' Careleſsneſs of Speech, outwardly, the Grace of Devotion inwardly.

CHAP. XIV.

Of Continual and Habitual PRAYER.

MEN *ought always to Pray, and not to faint.* Luk. xvii.

O how ſweet and how wholeſome an Admonition is this! but how pure and holy a Prayer muſt that be which toucheth the Heavens, leaving Earth behind; and which ſpeaketh with God, being ſilent to Men! This now is the Word which Chriſt ſpake to his Apoſtles, and not to them only, but to all Chriſtians, that we ought not to faint, but *always to pray.* For even as the Body liveth and is daily nouriſhed by Earthly Food: So is the Soul fed and daily ſuſtained by Sacred Words and Prayers, and by Heavenly Meditations and Aſpirations.

Real Contrition of the Heart, and humble Confeſſion of the Mouth, with a ſincere Intention of Amendment, will not fail to give a Confidence of

Addreſs in Prayer. For as much as there is nothing richer, nothing worthier, nothing more ſupporting in relation to us Pilgrims on Earth, than ſuch a Sincerity of Intention: And nothing more acceptable to God, or more wholeſome to the Soul than a good Will.

So often doſt thou indeed pray, as thou doſt in ſecret mourn and grieve for thy Sins; for becauſe thou ſinneſt every Day, therefore alſo every Day oughteſt thou to pray, and to crave Pardon for thy Offences. Thou prayeſt much, if thou watcheſt much. Thou obtaineſt but little, if thou attendeſt but little. In many Things and many Words there is an Exceſs. But Daily Prayer, which is accompanied with Mourning of the Heart and Fervour of the Spirit, purgeth out all theſe Infirmities. He that prayeth not, or mourneth not for his daily Faults, is ſure to increaſe to himſelf Puniſhment hereafter. Wherefore let it not ſeem tedious to pray always, or habitually, nor let us ceaſe to give Thanks to Almighty God, who never ceaſeth to do good to us. Hence no Place, no Time, no Employment, no Labour, no Pain, ought ever to hinder us from offering up Prayers and Thankſgivings: As conſidering that God hath his Eyes here and there always open.

As often as thou remembereſt the Lord thy God, and groaneſt in Spirit, ſo often doſt thou with him ſpeak and pray in ſecret. If thou canſt not always pray with the outward Voice, yet thou canſt, and oughteſt, in Mind and Deſire to cry unto God, and ſecretly to mourn and weep before him. For,

How to PRAY *always.*

He prayeth to God always, who always (or habitually) thinketh on good Things: And not only thinketh, but ſpeaketh them alſo forth, and acteth the ſame continually, to the Divine Honour. *Amen*

CHAP.

CHAP. XV.

The CROWN *of the Heavenly Life.*

BEHOLD *great is your Reward in Heaven*, Mat. v. Every preſent Joy is ſhort, and every Temporal Good (alas) involved with many Evils: But the Kingdom of God is always full of Joy and without End: A Joy without Mixture and without Change, ſurpaſſing all Senſe and all Underſtanding. This none can give unto thee, nor take away, but God alone, the Creator of all Things, the Judge of the Quick and the Dead, rendering to every one according to their Works.

For the obtaining of which Kingdom for an Eternal Poſſeſſion, you muſt fight valiantly, labour diligently, watch chearfully, and pray fervently; You muſt faſt often, groan often in the Spirit, lament your Sins often, confeſs often, and communicate often; You muſt be devout in Miniſtring, devout alſo in Celebrating, and devout in Singing of Pſalms: You muſt be diligent in Study, ſtrict in Silence, ready to ſerve, and nimble to obey. All that is Grievous muſt be patiently born; all that is Carnal muſt be preſently rejected; all that is Worldly muſt be really and carefully avoided; all that is Diſhoneſt or Filthy is to be fled from, all that is Honeſt and Comely to be purſued; all that is Vicious to be hated, all that is Virtuous to be loved; all that is Curious and Superfluous to be pared off, all that is Simple and Pure to be choſen; all that is Earthly and Senſual to be abandon'd; all that is Heavenly and Divine to be moſt highly embraced.

This, this is the Way of the Heavenly Life, and the Form of Renunciation of the World, leading the *little Ones* to the Bleſſedneſs of everlaſting Life, and to the Fruition of the Glory of the Saints Eternally with Chriſt. *Amen.*

Here followeth now the LITTLE ALPHABET, or the Christ's-Cross Row, that is by every Scholar in *Christ's-School* to be learnt by *Heart*.

✠

Apply thine Heart to Instruction.
Boast not of the Morrow.
Cease from thine own Wisdom.
Despise not the Poor.
Envy not the Rich.
Follow Christ.
Go not after a Multitude.
He who walks uprightly, walks surely.
Judge not, that thou be not judged.
Knock, and it shall be opened.
Labour not after that which perisheth.
Much given, much required.
No Man can serve Two Masters.
One Thing necessary.
Pray always.
Quench not the Spirit.
Rejoice always.
Seek, and find.
Take the whole Armour of God.
Use this World, as not abusing it.
Walk honestly as in the Day.
Yield your self up to God.
Zealously affect a good Thing.

THE

THE ALPHABET OF A Scholar *in the School of* CHRIST.

SCHOLAR.

SHEW me, O LORD, thy Ways; and teach me thy Paths: Yea, I beseech thee, O my GOD, instruct me in the Ways of a good Life, for the saving of my Soul.

MASTER.

A.

Lesson I.] AIM not to be Great or Popular in the World; but rather to be unknown, and nothing *Accounted* of. This is much more wholesome and profitable than to be *admired* and praised of Men. *Ambition* is the Bane of the Soul.

B.

Lesson II.] Be thou *Benevolent* unto All, ready to do *Benefits* to every one, both to the Good and also to the *Bad*: And be *Burthensome* to none.

C.

Lesson III.] Check the first *Commotions* of *Corrupt* Nature; and *carefully* keep thy Heart from wandring, and thy Tongue from *chattering* Evil. *Consider* always before thou speak, or act; neither be afraid to *Cross* the *Cravings* of the *Carnal* Mind; but let it be thy *Care* to conserve and maintain the *Custody* of all thy Senses under a most strict Discipline.

D.

Lesson IV.] Discipline thy Soul diligently to *descend* into its own *Deep*; and to *depart* from all whatever may *divert* it from God; that so it may attain, in inward Solitude, the true *Devotion*. *Die* then to the World; *disentangle* thy self from the *Disturbance* and *Drudgery* that is in following after a Crowd; and take *Delight* in Solitariness and Silence: So shalt thou be sure to find great Quiet, and maintain a good Conscience, whereby thou wilt be *defended*; and shalt moreover obtain the Conversation and Friendship of the *Deity*, that will *discountenance* and *disannul* whatever the *Devil* may *devise* against thee enviously.

E.

Lesson V.] Envy not the State of any one; but *esteem* Poverty, and *endeavour* after Simplicity: And be thou contented with a few Things, and a few Friends; so shalt thou not be *easily* moved, nor be in danger of falling into *Excess*. *Enter* then into thy Closet, and there entertain thy self; For where there is a Multitude there is frequently Hurry, and great Distraction

of

of Heart; but the retired *empty* Soul shall be *enfranchised*, and *escape* the World's *Enthralments*, *enjoying* in secret an Heavenly *Entercourse*. Thus shalt thou be greatly *enlarged*; and, having an *excellent* Spirit, with a firm *Equality* of Mind, shalt be *enrich'd* with the *eternal* Goods.

F.

Lesson VI.] FASHION not thy self according to the Mode, or *Figure*, of this World: But be thou *fashioned* according to the Image and *Form* of God. Wherefore *flutter* not betwixt one and the other; but be *firm* and steady in thy Resolution to *flee from* Man, and *follow* God. *For* thou canst not be enough *for* God and *for* Men at once, or *for* the pursuit of Things eternal and transitory: But if thou wouldest please one, by being *found Faithful*, thou must neglect the other; or if thou wouldest hold *fast* one, thou must let the other go.

G.

Lesson VII.] GIVE Thanks unto *GOD*, always, and in all Things: And *glorify* his Name, both in Heart and in Mouth, howsoever it may *go* with thee; as well in Adversity and *Grief*, as in Prosperity and *Gladness*. Be still *grateful* without *grudging*; and *guard* thy Heart with the *Grace* that is *given* thee; that thou mayest *grow* therein. For whether it be *good*, or whether it be *evil* that cometh to thee, know that *GOD* doth providently dispense all Things in the World, with a true and infallible Judgment; whence all in the End shall turn to *Good:* Make not therefore as if thou wert wiser than *GOD*; nor let it get ever into thy Phansy that any thing could be better ordered, than as *GOD*'s Wisdom, which is also inseparable from his *Goodness*, hath disposed and ordered it.

H.

Lesson VIII.] HUMBLE thy self before God: *Humble* thy self also before Man. *Humble* thy self in all, and under all: So shalt thou deserve *Honour* and Favour from all. Thou shalt be also *highly* acceptable to God, and beloved of Men; and the Devil shall make *haste* to flee away from thee, because of the Virtue of *Humility* so perfectly contrary to *him*.

I.

Lesson IX.] IN all whatsoever thou dost, see that thine *Intention* be right: For with *it* an *indifferent* Work may be sanctified; but without *it* the very best will *infallibly* be spoil'd. The Purity of the *Intention is* hence continually to be *inculcated into* thee; but more especially *in* every good Work thou oughtest to have a pure *Intention* to please God, who *is* the *Inspector* of the Heart and Reins, and an Hater of all *impure* and *indirect* Aims.

K.

Lesson X.] KNOW thy self; and learn to *know* Christ; whom truly to *know* is a *Kingdom*. Let the *Knowledge* of his Cross be thy constant Exercise, that it may *keep* thee in all thy Ways, and *kill* in thee all manner of Impatience. This if thou rightly *knowest* and understandest, thou shalt *kindly* bear Injuries; and account them even as thy best Friends and Patrons, who do oppress and slander thee. Since if thou judgest and considerest hereof in Justice, or as the Cross will teach thee, thou shalt be sure to gain thereby. For profitable are they to thee in the Good, who withstand thee in the Evil. *Keep* this as a little *Key*; which will serve to unlock many an hard Lock.

L.

Lesson XI.] Lock up thy Heart from creaturely Objects; *Lay* up there for thy self an incorruptible Treasure; and *labour* after the Riches that none can take from thee. *Labour* and Wrestling with Tears and Cries, obtain the Kingdom of God: But by *Laziness* and Unconcernedness, with Delights and Honours, is Heaven *lost*. Wherefore *long* not after these, which are like to be thy greatest *Loss*; but *look* by Faith to those pure Mansions of *Light*, where only thy *Lot* can be secure. For this End *leave* the World, and follow thy *Lord*: And *let* thy *Life* be the *Life* of Christ; for so shalt thou be known to be his Disciple, and thy *Labour* shall not be in vain.

M.

Lesson XII.] Mark well the Way which is trodden by the Feet of Christ and his Apostles: *Mark* the Way of the Righteous; and *make* thee a Companion with the lowly of *Mind*. Poverty in this World for Christ's sake is the *mighty* Gift of God: And Contentedness with the lowermost Place is the best of Preferments to be wish'd for. To climb high is the *Madness* of Pride. The Devil always *mightily* persuades to high *Matters*; 'tis he that teaches *Man* to court Honour and shun Contempt: That so he that climbs, after that he shall have domineer'd for a little while over the Poor, *may* thereby get a Fall, and so destroy himself. *Mistrust* therefore every Suggestion of this Kind, whatever the Pretext *may* be; and *mount* not in thy *Mind* above others; but *moderate* thy soaring Thoughts; so shalt thou be preserv'd from all *Mischief*.

N.

Leſſon XIII.] NOURISH the Grace of God, that is committed to thee; and account the very leaſt Gifts great, ſo ſhalt thou be eſteem'd worthy to receive greater. *Neglect* not to ſtir up that which is within thee of God; and hide it *not* in a *Napkin*. *None* do thou deſpiſe; *none* do thou hurt. But do Good unto all, as much as is in thee: And according to the *Neceſſity* of thy *Neighbour*, ſo let the Talent whereof thou art a Steward, be employ'd. Condole with the Afflicted; Relieve the *Needy*; and let *Nothing* lift thee the more up.

O.

Leſſon XIV.] OCCASION and *Opportunity* are not by any Means to be let ſlip: *Obſtruct* not thy own Happineſs by letting them paſs away from thee, without the Advantage that they do preſent. Be ſure to *open* to thy Lord when he knocks; and *obſerve* the Manner *of* his Viſits; ſo will he *own* thee. But be not *overtaken* with a Spirit *of* Slumber, nor let any *of* thy Time be miſpent: But ſee thou ſpend it uſefully, with God, always. For nothing is more precious than Time; wherein thou art able to gain the Kingdom *of* God for ever; nor any thing more deſirable than *Opportunity*; by which it is put into thy Power to *overcome* all that might *otherwiſe oppoſe*.

P.

Leſſon XV.] PROPOSE in every Work thou takeſt in Hand the Divine Glory: And conſider in the firſt *Place*, if what thou art about to do be *pleaſing* to God, or diſpleaſing; *profitable* for thy Salvation or unprofitable. And neither for Fear, nor for Love, do any thing againſt thy Conſcience, or the holy *Purpoſes* which thou haſt made. In what is doubtful have recourſe

course to them whom God hath set over thee, the *Pastors* of his Church: And be not *peremptory* in thine own Will, nor *perplex* thy self with too many Scruples; but where the *Prohibition* is not clear, and thou doubtest in thy Mind concerning it, be *persuaded* to *perform* out of Obedience what is by thy Superiours, Civil or Ecclesiastical, *propounded* to thee; which will certainly be for thy *Profit*. *Pray* also, and *prepare* thy Soul; that so in all thy Ways the Wisdom and Grace of God may both *prevent* and assist thee. Let an unaffected *Piety* lead thee; and a sincere *Probity*, without all *Partiality*, be thy Companion. *Persevere* in whatever is well begun; and faithfully *prosecute* what thou hast *promised* whether it be to God or to Man.

Q.

Lesson XVI.] Quietly carry thy self with Respect to whatever passes without thee; and judge not of others, what appertains not to thee to Judge of. Intermeddle not thy self with other Peoples Concerns, that so thou may'st have always Peace, and arrive at the true *Quiet* of the Soul. *Quit* every Thing that would break this Peace, or disturb this *Quiet*, as *quickly* as thou canst; that so thou may'st be fitly *qualified*, without delay, to possess thy Soul in God; and enter into his Rest.

R.

Lesson XVII.] Rest for a while from thine own Activity, if thou wouldest find the true *Rest* for thy Soul. *Return*, *Return* into the inward Ground of thine Heart, and shut the Door of thy Mouth: That so thou may'st be kept, even at the first, from wandring forth after the Devil's Counsel, through the sundry Desires of the World and the Flesh. In this inward *Retirement* thou must keep a constant *Reckoning* with thy self; that if ought be amiss, it may presently be re-

redreſs'd. *Refrain* from the Company of the Factious and Querulous, the *Reſtleſs* and *Repining*: Sound a *Retreat* to thy Soul; and abide with God in Silence.

S.

Leſſon XVIII.] SIT thou in *Silence*, and *ſeaſon* thy Heart with the Word of God: Then open thy Lips, and *ſet* forth his Praiſe with all thy *Strength*. Learn firſt to be *Silent*, before thou learn to *Speak*: And chuſe rather to be Taught than to Teach. *Safer* is it to have a Will to lie hid; than to appear, and to be applauded for a Man of *Senſe*. *Sober* be thou in thy Diet, in thy Apparel, and in thy Words; honeſt in Converſation, mature in Counſel, valiant in Tribulation, chearful in Contempts, patient in Pains, and in all thy Actions and *Sufferings* wiſe and *ſerious*. *So* let thy Light *ſhine* before Men; and ſo acquit thy *ſelf* in all Things, as a good and faithful *Soldier* of Jeſus Chriſt, and as one thoroughly acquainted with the *Scriptures* from thy Youth up, and fighting therewith conſtantly under his *Standard*.

T.

Leſſon XIX.] TEMPT not God at any *Time*; but be afraid of offending him by the very leaſt Neglect or Defect. Preſume not in good Succeſs, neither deſpair thou in bad; but be *Temperate* in both. The *Terrour* of the Lord will cauſe to depart from Evil: And in the Good it will ſolicit the Soul that the Work be well done. *Totally* reſign thy ſelf up to God; and there is nothing hard but it will ſoon be made eaſy. *Thy* Peace is much Patience, when thou art *try'd*: *Trivial* is every *Tribulation that* is for an eternal *Throne*.

V.

Leſſon XX.] VENTURE all for God *undauntedly*: Sell him all what thou poſſeſſeſt; and he ſhall give thee

And thou Solomon my Son, know thou the God of thy Father, and serve him with a Perfect heart, & with a willing mind;——

thee in the room thereof far greater Advantages and Consolations, even in one Hour, by the coming in of his Grace, than all the World could have given thee in many Years. *Understand* then the Gain thou hast made, and abide for ever *unhinged*, from all that is *uncertain* and moveable, that thou may'st reap the certain and *unmoveable* Goods. None is more Rich, more Free, and more Noble, than he who hath given himself and all Things to God; and who by Love hath bought that Christ, who by his Cross bought (and redeemed) the World.

W.

Lesson XXI.] WITHSTAND the Devil and he shall flee from thee. *Withdraw* from the *World*, and thou shalt be drawn unto God; and God shall *work* in thee, and thou in God. *Wrestle* against thy *wretched* Flesh, and He shall give thee the Victory by Faith, and manifest his Power the more *wonderfully* in thy *Weakness*. *Walk worthily* of the Vocation to which thou art called, and out of the *Way* of *Wisdom* never depart. *Whosoever* follows after such Things as are more common, and of general Edification, and shuns such as are singular, shall be more loved, and shall sooner attain to a good End of his *Work*. *Whosoever* also *works in Season* what he ought to *Work*, shall *when* it is *wrought*, have exeeedingly the more Joy. Let therefore both thy *Words* and *Works* be ordered by *Wisdom*, and directed by Understanding: And let not thy *Will wander* forth after what is *without*, or pursue what is *Worthless*; but constantly keep *Watch within*, and *wisely* pursue *Worthy* Ends; *willing* only that which makes for thy true *Welfare*, being not in part, but *wholly* submitted to God's Holy *Will*.

X.

Lesson XXII. ✠.] 'XAMIN thy self by *Xrist* Crucified. Let *Christ* be thy Life, thy Lesson, thy Meditation, thy Discourse. Let *Christ* be thy Desire, thy Gain, all thy Hope and thy Reward; and be sure to look on him always, and in all Things, both as thy *Exemplar* and thy End. If thou seekest for any thing else than purely *Christ*, thou shalt suffer Loss: Thou shalt Labour, and shalt not find Rest. But if thou take *Example* by his first Followers, who *excluded* all Things beside for the Sake of *Christ*, living as *Exiles* in this World, that they might obtain with him a better; and livelily *expres's* his Image in thy self; then shalt thou be exceedingly *exalted*, and shalt enter with *Christ* into the *excellent* Glory, by Faith expected.

Y.

Lesson XXIII.] YIELD thy self to Christ, as one who art Alive from the Dead: *Yield* all thy Members and all thy Faculties, as Instruments through him of Righteousness, to God. *Yea, yield* thy self now thou art *young*, a Servant unto Christ, and not unto the Flesh. For to *yield* thy self a Servant to the Flesh is the Death of the Soul, the Food of Worms, the Nest of Devils, the Life of Beasts, the Fuel of Distempers, the Contagion of Bodies, the Defilement of Manners, the Destruction of Estates, the Perdition of Temporal and Eternal Goods, the Acquist of Evils of all Kinds, the Poison of Pleasure, and the Seed of Ruin: This, *yea* this it is to follow after *Youthful* Lusts. But to serve God, and *yield* thy self up to him intirely, is the Blessedness of the Soul, the Health of the Body, the Prudence of Spirit: *Yea*, the Life of perfect Liberty, and highest Nobility; for as much as it is the Perfection of thy Nature, and the *Whole*

of

of Man. Childhood and *Youth* are Vanity: But see thou put away Evil from thine Heart, by remembring now thy Creator in the Days of thy *Youth*, before the *Years* draw nigh, wherein thou can'st have but little Pleasure; and by taking betimes upon thee the *Yoak* of Christ, in which thou shalt find thy Soul's true Rest. Hymns and Psalms, and Spiritual Songs, with the Melody of the Heart, are a chief Employment of those who bow themselves to this *Yoak*. And truly light is the Burthen, and easy the *Yoak* of these choice devoted Servants of Christ; with whom the Choirs of Angels, and all the blessed Company of Heaven do rejoyce together, celebrating the Name of God their Saviour with triumphant Hymns. *You* must know that the Musick of the Soul, when in Harmony with God, is the best Musick: And that he sings the sweetest Hymns to God, who glorifies him in his Life, and who in the midst of Tribulation is evermore singing Lauds to his Name. *You* must also for this End remember, after *you* have so *yielded* up *your* self to Christ, not to intangle *your* self again with the *Yoak of Bondage* to the Flesh, or to the World: Who will then more strongly *yoke you* down than at first. Follow Christ; and look not back.

Z.

Lesson XXIV.] *Zaccheus* come down: Yea come thou down from the heighth of Human Knowledge. Come, O little *Zaccheus*, and learn in the School of GOD the Way of Humility, Meekness, and Patience. By which, under the Teaching of Christ, thou shalt safely arrive at the Glory Everlasting. Now the Beginning and the End of every Scholar in this School, is to love God with the Heart; and out of the abundance of the same to Praise him with the Tongue also: And then to edify his Brother by

his good Example, and a *Zeal* that is according to Knowledge. Finally therefore, be *Zealous* for God, and halt not betwixt Christ and the World; nor be Lukewarm in Matters of high Importance: Also be *Zealous* for his Truth, so as Love may be the Root, and Wisdom the Guide of thy *Zeal*. The *Zeal* of Man worketh not the Righteousness of God: But the *Zeal* of God's Spirit, when it worketh in an humble and loving Soul, will do Wonders indeed, in winning many Disciples to Christ. Let the *Zeal* then that was in Him be in thee, and grow up with thee more and more continually; till at length thou arrive at the very *Zenith* of thy Hope, which is to be with Him, and to abide in his Presence for evermore. *Amen*.

THE CONCLUSION.

WRITE, O Child, this Alphabet in thine Heart, as in the Book of Life: But keep withal a Memorial hereof upon Paper; and every Day look into it, and by it accustom thy self to form thy Mind and Manners. Consider one *Letter* at a Time, and get it perfectly. Let not one Day pass without consulting it, and examining thy self by it; that the Contents thereof may be thoroughly engraven upon thy Heart. Not many indeed are the Words, but Great and Weighty are the Contents. It is but the Childrens *A, B, C*, yet has in it the Works of the Men in

in Christ. It will be to thee, my good Child, both an Ornament without and Rest within. Mark well: By *Self-Denial* the Life of a Christian begins; and is thereby carried on even to the highest Pitch of *Contemplation*, and to the very *Vision of GOD*. Lay this to thy Heart.

BLESSED is that Disciple who followeth Christ; delivering up to Him his whole Will: And who treadeth after Him in this blessed Track of Life, neither chusing for himself, nor refusing for himself; but committing himself to be disposed of in all Things according to that unerring Will, which will be both his Justification and his Sanctification.

BLESSED is that Scholar, who, being well instructed in these Lessons, followeth Christ by this Way; and who daily for Christ's Sake taketh up his Cross, that he may Reign with Him in Glory Everlasting. *Amen.*

THE CALL.

MY Little Children come to me,
And Learn the Christian A, B, C.
So JESUS would his Children Bless:
And them with Heavenly Sweets caress.
How good He is, O come and see:
Your JESUS calls you to his Knee.
My Little Ones, O come away,
And do not spend your Time in Play.
See what Learning here doth flow!
Let none despise the Christ's-Cross Row.
Come now, O come, my Children dear!
Come to my Arms; and do not fear.
Your loving JESUS does you call:
Come now, O come, my CHILDREN All.

And I will teach you how to live,
If you to Me your ſelves but give.
You muſt the Devil *now defy;*
You muſt the World *and* Fleſh *deny.*
With all your Hearts renounce theſe Three,
And my dear Children you ſhall be.
Believe *my Goſpel; and be Wiſe:*
Me *always ſet before your Eyes.*
And on your Mind now let Me draw,
The Living, and Life-giving, Law.
In it always be your Delight
To Meditate, by Day and Night.
Let David's *Zeal within you* burn,
And with my Paul *at all Things* ſpurn:
And Loſs *of all the World count* Gain,
So that ye may but ME obtain.

The End of the FIRST PART.

RULES

To LIVE above the

WORLD

While we are in it.

The SECOND PART;

BEING THE

YOUNG MAN's MANUAL.

CONTAINING

Holy INSTRUCTIONS & MEDITATIONS

FOR THE

Forming of the Minds of YOUTH

According to the true Christian Pattern.

Occasionally Written

For the Benefit and Exercise of a certain *Religious Society*, by THOMAS à KEMPIS, near Three Hundred Years ago: Newly done into *English*, and Reformed for the Use of Young Men in the RELIGIOUS SOCIETIES; being also proper for Young STUDENTS in the UNIVERSITIES.

To which are added,

The Adopted Names, and Characters, of the chief Members of that *Society* for whom this was written: And also the HYMNS, which were one Part of their Exercise.

Wherewith shall a young Man *cleanse his Way? Even by ruling himself after thy Word*, PSAL. CXIX. 9.

I write unto you young Men, *because ye have overcome the wicked one*, JOH. II. 13.

LONDON: Printed for RICHARD SMITH, at Bishop *Beveridge*'s Head, in *Pater-Noster-Row.* M DCC XVI.

THE NAMES

Of the CHIEF of the RELIGIOUS SOCIETY,

With which this Holy Man did converſe; whereby they choſe to diſtinguiſh one another, as expreſſive of their Characters.

I. PAUPER, a devout poor Man, that had freely parted with All to follow CHRIST; called thence the *Poor Brother*.

II. *Zaccheus*, a little, vigorous, and active young Man; very Charitable, and Induſtrious; but both by the Forwardneſs of his Zeal, and Contemptibleneſs of his Perſon, much expos'd to the Scorn of the World.

III. *Laza-*

III. *Lazarus*, a poor miserable Beggar, rejected by all the World; but made one of Christ's neareſt Favourites.

IV. *Joſeph*, an innocent young Man, exceedingly tempted by the Fleſh; but Victorious: Alſo very ſtudious, and an earneſt Searcher of Divine Wiſdom; Who is called alſo *Innocentius*.

V. *Simplicianus*, a Perſon of ſingular Integrity and Simplicity; but not much valu'd, becauſe a Deſpiſer of Human Learning, as ſeeking to know nothing but Chriſt, and him Crucified.

VI. *Infirmus*, a melancholy and ſickly Lad, that was hardly ever well in Health; and thence tempted much to Impatience.

VII. *Claudinus*, a lame Brother, delighting much in Retirement and Meditation; which by being neceſſitated to keep at Home he had accuſtomed himſelf to.

VIII. *Columbanus*, one without Guile and Gaul; having a moſt ſweet natural Diſpoſition, which Grace had cultivated.

IX. *Gemianus*, or the ſighing Turtle, a ſilent Mourner in *Sion*; nearly related to *Columbanus*.

X. *Peregrinus*, or *Peregrine*, whoſe Character is to be ſought from his Writings: This is no other than *Thomas à Kempis* himſelf or the *poor Pilgrim*; as he uſed to ſubſcribe himſelf.

THE

THE INTRODUCTION.

THIS *Second Book* is a *Manual*, or *Doctrinal*, for the *Novices* or *Juniors* of the Society, under the Rule of the Devout Father St. *Auguſtin*, ſometime committed to the Care of the Venerable Author. Of whom there are extant *Thirty Sermons*, which he preached to them, when he was appointed their Lecturer; the Subſtance of which *Sermons* is here contained in this ſhort Directory Compiled for their Uſe. And before the ſaid *Homilies*, or *Sermons*, he addreſſeth himſelf unto them in the Manner following: "To the Be- "loved Brethren in CHRIST, *Innocentius*, "*Simplicianus*, and the reſt of the Diſciples of "the Crucified Saviour, and Lovers of the Diſ- "cipline of our Holy Religion, your Brother "*PEREGRINUS*, a Stranger and Pilgrim, "paſſing through the Valley of Tears, humbly "begging

" begging the Assistance of your Prayers: Wish-
" eth that the Peace of our Lord Jesus Christ
" may abound in you, and that manifold Pa-
" tience may be given together, both to you and
" to me, in the Cross of CHRIST.

Where-

Wherewith ſhall a Young MAN cleanſe his Way!

O STAY: *Attend, Dear* Youth, *to what I ſay;*
If ever thou woud'ſt ſee an happy Day.
The Sacred Books to thee I firſt commend:
Of theſe I the Beginning am, and End.
In them my Sheep do hear, and know, my Voice:
And hearing it, exceedingly rejoice.
If here thou can'ſt but fix thy wavering Mind,
Still Treaſures, Unexhauſted, thou ſhalt find.

New Treaſures freſh and freſh will ever ſpring:
Which Joys unſpeakable to thee will bring.
For I, the Living Shepherd, thee will teach:
And ſhew thee how the Glorious Prize to reach.
Young Man, *according to my Word, take heed,*
And I in pleaſant Paſtures thee will feed.
O do not faint: O do not fall aſleep,
But in my Foo'ſteps learn thy Feet to keep.

So

So rule thy ſelf, and thou ſhalt cleanſe thy Way:
And ſee a Brighter and an Happier Day.
By ruling thus thy ſelf, after My Word,
Delights to Thee and ME thou ſhalt afford.
In Heaven great for thee ſhall be the Joy:
And nought ſhall thee be able to annoy.
Uſe then thy ſelf Betimes to take the Wing:
And to Thy GOD, while Young, *now upwards ſpring.*

RULES

To Live above the

WORLD

While we are in it.

The Second PART.

CHAP. I.

Of Reading the Holy SCRIPTURES.

Y Son gather Inſtruction from thy Youth up, ſo ſhalt thou find Wiſdom till thine old Age, Eccluſ. vi.

Before all Arts and Sciences therefore learn to read the Holy Scripture, and rightly to underſtand the ſame: which if thou firmly believeſt, and according to it doſt live godlily, ſoberly and righteouſly; thou mayeſt, by Chriſt's Aſſiſtance, happily arrive at Life everlaſting. For the Ignorance of the Divine Law

is

is the Mother of Errour, and the Gate of Death; the Privation of Honour, Virtue and Salvation. But,

2. The Word of God, and the Doctrine of Christ is the Light of Life, the Salvation of the World, the Gate of Heaven, the Food of the Soul, and Joy and Pleasantness to that Heart which loveth God above all things. Wherefore a certain learned Man, when he was converted, said: † *To know a great many things without* CHRIST *is to know nothing at all. Whereas if one but know* CHRIST *well, though one should be ignorant of all besides, it is no matter.* For as much as without Christ the Knowledge thereof would be hurtful, not useful.

3. Let nothing therefore, O young Man, be preferred before the Holy Scripture: Let nothing be superadded to Christ: Let nothing be equall'd with Christ; Who saith, *I am the Door of the Sheep; by Me if any Man enter in, he shall be saved.* And again; *I am the Way, the Truth, and the Life.* And again, *no Man cometh unto the Father, but by Me.* No Man cometh to Heaven, but by Me. No Man shall be delivered from Hell, but by Me. Whence St. *Peter* with such Freedom and Boldness of Speech crieth out against the *Jews*, and saith; *There is none other Name under Heaven given among Men, whereby we must be saved, but* ONLY *the Name of our Lord Jesus Christ the Son of God.*

† *Hoc est Nescire, sine* CHRISTO *plurima scire;*
Si CHRISTUM *bene scis, satis est, si cætera nescis.*

CHAP.

CHAP. II.

The Inward MONITOR.

MY *Sheep hear my Voice*, saith the Lord, *Joh.* x. 1. He heareth the Voice of JESUS, who spurneth at the World, tameth the Flesh, and resisteth the Devil: Who overcometh his Vicious Inclinations, and loveth JESUS with his whole Heart, and according to his utmost Ability followeth Him.

2. It is a great Fault at School, not to attend the Dictates of the Master; And is it not a greater to neglect the Teaching of this Heavenly Master? It is a great Fault with Grammarians to make but a false Concord in Writing, or Speaking; And is it not a greater, think you, to make false Concords in Life, and to blunder in Matters of the Highest Moment; and thereby to offend God daily, and not to be grieved at it? It is a great Fault with Logicians not to know how to frame an Argument as it ought, or how to Reason coherently, and according to the Rules of their Art. But how much greater then is it with Christians not to understand the Reasonableness of their Holy Religion; or understanding it, not to obey the same? It is a great Shame among Rhetoricians and Orators, to blunder in one's Speech, or to commit manifest Solœcisms: But how far more reprovable is it among the devoted Followers of Christ, and such as by solemn Dedication are set apart to wait in his Courts, to mistake in the Divine Service, whether in the solemn or the more private Offices thereof, and not rightly to attend to the Sense of the Words in Scripture?

3. It is proverbially said, that Learning hath no Enemy but the Ignorant; and that Conscience hath no sharper Reprover than its own self, then when its Government is amiss. Of none indeed hast thou

greater Reaſon, O Man, to complain than of thy ſelf; At none haſt thou greater Reaſon to be angry than at thy ſelf, O young Man, who art diſobedient to God, and heareſt not his Voice. For as much as, without any other Witneſs, thine own very Conſcience accuſeth thee in the Judgment; and thou art thereby convicted. Becauſe while thou acteſt againſt Virtue and a good Conſcience thou art ſure to hurt and confound thy ſelf. In all therefore whatever is to be done ſee that thou regard the Voice of the Divine Monitor, and that thou be a Keeper both of thy Heart and thy Mouth; ſee thou diligently guard the one and the other, againſt thy natural Proneneſs to Evil. And for this End it is highly expedient for thee to retire as much as poſſible from the World. To Pray alſo, to Study thy Self, and ſometimes to Write and Work, with patient exerciſing thy ſelf in the Word of Truth.

CHAP. III.

Good BOOKS *a Rich* TREASURE.

I *AM as glad of thy Word, as one that findeth great Spoils,* Pſal. cxix.

A. Where find you theſe ſacred *Spoils?*

B. In our Library; which is adorned with many holy Books.

A. Why value you them at ſuch a Rate?

B. Becauſe the Books of the Learned are the Treaſures of young Students; And thoſe of the heavenly Learned in particular, the Treaſures of the heavenly Students.

A. Well, ſince they are eſteemed by you ſuch a Treaſure; pray what are the Effects which make them ſo to be accounted?

B. They instruct the Ignorant, reprove the Idle, stir up the Benumned, rouse the Drowsie and the Sluggard; they bring into the right Path them that go astray, and help up them that fall; they terrify the Scorners, and comfort the Mourners; they encourage the Humble, and rebuke the Proud; they fortify the Weak, and repress the Presumptuous; they reconcile them that are at Variance, and lead into the Way of Peace the Simple and Meek; they mitigate the Haughty, they pacify the Disturbed, they fill the Sad with Joy, and scoff at the Vain-glorious; they justify the Pious, and condemn the Perverse; they heal the Languishing, and save the Penitent; they honour the True and Upright, and confound the Hypocrites and Liars; they defend the Righteous and the Merciful, and against all that work Wickedness they vindicate the Cause of God, according to what is written: *Thou hast hated all them that work Iniquity: Thou shalt destroy all them that speak Leasing.* From which Evil may our Lord Jesus Christ always keep us. *Amen.*

CHAP. IV.

WRITING *an Help to the* MEMORY *in sacred Things.*

GIVE Ear, O Israel, *to the Commandments of the Lord, and write them in thy Heart as in a Book.*

1. O sweet Word and profitable Counsel, firmly to be engrafted in the Heart, and constantly to be committed to the pious Memory! But because the Heart of Man is unstable, and his Memory is very wandring and frail; it is needful to apply to the weakly Mind, a suitable Remedy against Forgetfulness, and frequent Mistake, which Remedy is, that the Words of God be written down in a Book, that so the holy Seed which is sown may not perish as it

is pronounced out of the Mouth. For the * Voice which is received by the Ear, soon passeth away; but that which is committed to Writing abideth a long time after, to be read and pondered upon.

2. Now it is of much Profit for thee to write after an approved Copy. For to have a good and correct Copy, conduceth mightily to write well, and besides rendreth it delightful to be read often over. Whence a certain Lover of good Writing saith,

Thy Words do thou, O Scribe, correctly write;
Be not in haste, when ought thou dost indite;
Or ought transcribe. Nor do thy Work forsake:
Or slubber o'er in haste, an End to make.
Let all correct, distinct, and even be:
Let all flow from thy Pen most fair and free.

3. Do what thou dost exactly and gracefully; Neither hasten thy self too much, nor leave imperfect what thou hast begun. For he doth a thing well, who neglecteth nothing which the State and Order of the Thing requireth to be done.

4. Be not tired out in this thy Labour, nor troubled through the Tediousness of it; For God is the Cause of every good Work, who will certainly also render to every Man his Recompence in the Heavens, according to his pious Intention. ☞ And when thou shalt be dead many shall bless thy Memory, for what thou hast been a Means of preserving to them, when they shall come to read what was once written by thee with so great Care.

* *Vox audita perit, Litera scripta manet.*

Be

Be then of good Courage: For the Lord hath said in the Gospel, *Whosoever shall give but a Cup of cold Water for my Sake to him that is a thirst, he shall not lose his Reward.* And if so, then surely much more, he that giveth of the living Water of Wisdom, even of heavenly and salutary Wisdom, to him that readeth, in the Book written with God's own Finger, shall not lose his Reward in Heaven.

CHAP. V.

Of the External Awe and Reverence due to the SCRIPTURES *and other Good Books.*

PUT this Book on the Side of the Ark of the Covenant, that it may be there for a Testimony before the Lord; and may be in safe Custody, and in great Reverence before the Priests, and before all the Congregation, Deut. xxxi.

1. These Words, or Words to this Effect, and many other Precepts, did *Moses* the Servant of the Lord speak before his Death; commanding the Levites to keep the Book of the Law in the golden Ark of God, diligently closed; with great Caution therefore, Care and Reverence ought the holy Books to be handled by every one: And in Proportion also all such as truly tend to our Edification. It behoveth you to keep them with all Neatness and Cleanness, deposited in a safe and convenient Place, without Dust or Filth, without Moth or Rottenness, and as much as is possible out of the Danger both of Fire and Moisture, as well as of Thieves. For this is well becoming: And thou must by no Means forget to lay up this sacred Treasure committed of God to thee in the most secret and silent Apartment thou canst; with all Diligence keeping the same; not breaking or hurting any wise the Binding, nor injuring the Leaves, or suffering them to be injured, by any Blots

or Blurs, or Dogs-Ears, or the like. For he is not worthy to read in the Bible, who knows not how to keep it well: And neglects to put it again into its proper Place, carefully closed.

2. So take the Book into thy Hands to read, even as *Simeon* the Just took the Child Jesus into his Arms, to hold and kiss him. And after that thou hast read, shut the Book; and give Thanks for every Word out of the Mouth of God; for as much as thou hast found in the Lord's Field the hidden Treasure. This verily is the Treasure of the Church, which must be preserved from all Filthiness: It is that which the Holy Fathers and Doctors have taken such Pains about to interpret and declare, that which hath employed the Pens of so many ready and able Writers, that which so many good Copists have transcribed and collected, and lastly that which was provided of God for the Consolation of many.

CHAP. VI.

Of the COLLEGIATE LIFE.

GLORIOUS Things are spoken of thee, O City of God, Ps. lxxxvii.

1. A convenient Retirement from the Bustle of the World with a few choice good Books, and some devout Friends and Companions living together in true Christian Unity; is such an Advantage, if it can be obtained, as cannot be sufficiently prized. Glorious Things are indeed spoken of this State: And the Benefits of such a social Devotion perform'd by Brethren and Collegues that dwell together in Unity, no Tongue can possibly express. How good and pleasant a Thing is a Society well founded, separated from the Noise of the World, and adorned with true undefiled Religion, and sound Learning! Such a Nur-

Nurſery as this pleaſeth God, and his Saints. It muſt alſo, as is piouſly credible, pleaſe all that love God, and that take a Delight in hearing the Things of God. For this is the Caſtle of the Supreme King, the Palace of the Celeſtial Emperor, which is prepared for dedicated Perſons to inhabit, and faithfully therein to ſerve God in Holineſs and Truth, according to the Inſtitution of Pious Founders. Verily this Place is Holy, acceptable to God and his Angels, terrible to Devils, lovely to humble Devotees. It is much to be wiſh'd for on the Score of Divine Converſation, and for obtaining God's Favour and Bleſſing; It is truly deſirable, delightful, ſweet and honourable.

2. This is no other (as we do read and ſing) than *the Houſe of God*, to pray; the *Court* of God, to praiſe; the Choir of God, to ſing; the Altar of God, to celebrate; the Gate of God, to enter Heaven; the Ladder of God, to tranſcend the Clouds; the Cœmitery of God, to bury the Dead; the Hoſpital of God, to receive Strangers; the Refectory of God, to entertain and refreſh the Poor: and the Table of God, to Communicate the Hungry and Thirſty.

3. As the holy Angels in Heaven are always praiſing God, and the Stars in the Firmament always declaring forth his Glory: So ought alſo devout Chriſtians to be continually lauding and magnifying his glorious Name. Bleſſed verily are they who wait in the Courts of the Lord by Night, who offer unto God the Sacrifice of Praiſe, their Hearts being filled with Pſalms and Spiritual Songs; who make glad the Angels, who drive away the Devils, and who quicken themſelves, as it were, with the Sound of their Wings, leſt they fall aſleep. Behold, how bleſſed are they that are in ſuch a Caſe: Yea, bleſſed are they that have the LORD for their God, and that follow Chriſt whitherſoever he leadeth.

CHAP. VII.

Of the Learned and Unlearned.

I *AM thy Servant, grant me Underſtanding, O LORD,* Pſal. cxix.

1. For to * Read and not underſtand, is all one as not to Read at all. And how can I underſtand, except ſome one ſhould teach me? And who ſhall better teach me, than Thou, O God, in all Things? Bleſſed is the Man, whom Thou, O Lord, ſhalt inſtruct: And whom Thou ſhalt teach concerning thy Law. Better is the hearing and learning of thy Doctrine, O Chriſt, than the Merchandiſe of Gold and Silver, and than all manner of Wealth.

2. Wherefore unto Thee, Lord, do I make my Application: O teach me to do thy Will, and to leave my own undone. In this conſiſts the whole Matter, and this is above all Things neceſſary, moſt highly neceſſary, that I ſhould ſay from the Ground of the Heart, now and at all Times, *Father, Thy Will be done, in Earth, as it is in Heaven.*

3. Nothing is better for me: Nothing is more wholeſome for my Soul. Lord, Thou art all Things to me; Thou art all my Goods, *my God and all Things.*

4. Thou art to me both Maſter and Book; And without Thee I am wholly unlearned, and am good even for nought; and nought is all my Learning, let my Pretenſions to Knowledge be otherwiſe never ſo great.

5. Wo to the unlearned Clerk, who, through want of reading and underſtanding the Scriptures, is frequently

* *Legere, & non intelligere, negligere eſt.*

quently the Cause, both to himself and to others of much Error.

☞ 6. For a Church-man without the Sacred Books is as a Soldier without his Arms, as a Horse without his Harness, as a Ship without Sails, as a Writer without Pen and Ink, as a Bird without Wings, as a Pilot without an Helm, as a Workman without Tools, as a Traveller without a Staff, and as a Blind Man without a Guide. As all these are able to do little or nothing without proper Instruments, and a good Instructor: So in like manner is it with the Students in the School of Christ, and the Disciples of the Heavenly Wisdom.

7. And as for the Closet of a professed Follower of Christ, what is it indeed without the Bible, and some other good Books, but as a Kitchen without Dishes, or as a Table without Food, or as a Well without Water, or as a River without Fish, or as a Garden without Flowers, or as a Purse without Money, or as a Vine without Grapes, or as a Tower without Watchmen, or lastly, as a House without Utensils? From all which Evils and Losses to the Soul, may our dear Lord Jesus Christ graciously preserve us all: And may He be all in all to us, and in us, now and evermore. *Amen.*

CHAP. VIII.

Of early Attendance in the CHURCH, *and at the* COMMON-SERVICE.

HIS *Praise is in the Congregation of Saints,* Ps. cxlix. 1. Rise Brother, that sleepest, and Christ shall enlighten thee. Rise Sluggard, rise: Christ calleth to thee. Rise quickly: There is Danger in every the least Delay. Lo, Jesus himself cometh to visit thee: He cometh; and with him come the Choirs of

of Angels, who love to attend in the Assemblies of the Saints, and to look into the August Mysteries of the Church; and who rejoyce both at the Conversion of a Sinner, and in being Ministring Spirits in the Courts of the Lord's House to all the Heirs of Salvation.

2. But, behold, as Christ calleth on one Side: So Satan in like manner calleth on the other. Lie but a little longer, saith he; take one small Nap more, and then Rise; a little more Slumber yet, a little more folding of the Hands: It is yet early enough; you will come yet in good Time to Church, or to Chapel: There is no need you should be so very soon to do the Business you have to do, to say your Prayers, to Study, to Work, or the like.

3. Know, O young Man, that these are the Suggestions meerly of the Evil Spirit, and of thy treacherous Flesh, which is in League with him: Therefore see thou listen not to them; but make haste to redeem Time, while it is yet in thy Power, and betimes to consecrate the Day to thy God, and Saviour, calling upon thee, and waiting for thee.

The Combat of the Flesh and Spirit.

4. The frail Flesh will doubtless still sooth and allure: But rouse thy self up, in the Name of Jesus Christ; and lend her not the least Ear. For whenever thou obeyest her, falling again to Sleep, when it is both thy Duty and Interest to rise; then the subtil Enemy, thro' her, hath laid his Bait, and caught thee. Consider therefore who it is that wheedleth and attracteth, that decoyeth and ensnareth: Let him not deceive thee, let him not *take thee napping*, as we say; but be thou a good Usurer of thy Time, suffer him not to steal it from thee; *watch and pray*. For there is nothing so Good, so Holy, so Delightful; nothing so Divine and Salutary; but the Wicked one will

will be endeavouring for certain to hinder it, and to draw the Soul to that which is Evil.

5. Lord, haſt thou not ſown good Seed in thy Field? From whence then hath it Tares? *The Enemy hath done this.*

But how ſhall I pluck them up, Lord?

St. *Peter* anſwers; *Reſiſt him, ſtedfaſt in the Faith.* And bleſſed *James* in like manner; *Reſiſt the Devil, and he will flee from you.* If he inject ought, do not conſent. If the Fleſh entice, and flatter, ſtand on thy Guard; ſtand ſtifly up, I ſay, and be harſh towards her. Be ſhort with her, break her Charms with Contempt, and give her a flat Repulſe at the very firſt.

6. Now for this End thou art earneſtly to invocate *JESUS*, who is the Captain of thy Salvation; and to wait for the *HOLY GHOST*, who giveth Grace to the Humble: That ſo thou may'ſt receive, O young Man, Grace and Power, againſt the Malice of the Devil, and the Witchcraft of the Fleſh; and be able to ſtand in the Battle, againſt all the Darts and Injections of them both. For the Holy Spirit ſuggeſteth to the Mind always ſuch Things as are good, humble, chaſt, ſober, honeſt, peaceable, plain, courteous, devout, heavenly, eternal.

7. But the wiched Spirit, alas! being full of all Guile, doth either ſuggeſt ſuch as are openly Evil, or elſe if he ſometimes preach up ſome that are Good, he doth it always with an ill Intention, that he may more eaſily ſeduce. He is the moſt cunning Trickſter, and moſt accompliſh'd Artiſt of Treachery; he hath a thouſand Ways of attacking; and meeting with a Repulſe this Way, he returns again by another, even there were he was leaſt of all ſuſpected. This is the Method which he takes; therefore beware of him. When thou doſt that which is Good, he grieveth; When thou omitteſt it, he rejoyceth: Nor doth he ever

ever give over from perſuading thee to that which is Evil; but this is never but under the Shew of Good.

8. Wherefore fence thy ſelf againſt him, and eſpecially with ſinging of *Pſalms*, and with Spiritual *Hymns*; or with ſome ſelect Paſſages out of the Holy Scriptures, well ſuited to thy proper Caſe. Let theſe frequently be in thy Mouth: And let the ſweet and gracious *JESUS* be always in thine Heart.

Invocation of the Name JESUS.

9. At the Hearing of whoſe *Name*, if thou haſt Faith, the impure Enemy will preſently run away apace. For this holy and precious Name of *JESUS* is a moſt mighty Buckler to the Soul againſt all his Aſſaults. He can never ſtand againſt it, be confident; but muſt needs flee far away from it: For as much as every Spirit is made ſubject to this Name; and all Power in Heaven and in Earth is contain'd in it. Lay hold then hereof, by Faith: And on all Occaſions be ready to uſe it, as a moſt ſure Preſervative, and an impregnable Fortreſs, againſt all the Aſſaults of the Power of Hell. Ceaſe not to praiſe the † Name of thy *JESUS*, and to invocate him, and the Father through him: Do this as much as thou canſt, in the very Words which his Spirit hath dictated; or in thoſe, which by the Uſe of the Church, are become more powerful, as well as more familiar; ſince herein thou haſt Multitudes joining with thee, and art not left alone. Thou haſt a noble Army, that fighteth together along with thee, O Soldier of Chriſt: The ſame Arms which the former Saints have uſed, do thou uſe in like manner; and as they conquered, ſo do thou alſo conquer hereby. The ſame

† For this may be uſed *Hymn* X. in Dr. *Hickes's Reformed Devotions*, for *Tueſday Lauds*; or St. *Bernard's Hymn* to the Holy Jeſus, at the end of the Firſt Volume of *True Chriſtianity*; or that in the *Appendix*, Numb. XI.

ſame which the preſent ones in Union with them do uſe, ſee thou do not ſlight: But put thy Hand to the Bow and the Spear, which the Mighty ones have exerciſed before thee, and by which they have been made to triumph glorioufly over all their Enemies, in that invincible and all-powerful Name *JESUS.*

10. While Prayers aſcend through this *Name,* thou needeſt never fear the Victory to be on thy Side: And while Praiſes are in the Heart and Mouth, there is no more but to be quiet, to ſtand ſtill, and to *ſee the Salvation of the LORD,* [2 Chron. xx.] Which *Salvation* is no other than *JESUS with you.* Wherefore fear not, nor be diſmayed; but be *ſtrong,* O young Man, and let *the Word of God abide in you:* So ſhalt thou *overcome that Wicked one,* with the World, and all that therein is.

The Power of Faith and Perſeverance.

11. As many holy Words as thou uttereſt in Faith, ſo many Darts doſt thou fling at the Enemy. As often as thou calleſt on that Name, without wavering, thou art truly a Terror to the Evil Angels. If thou ceaſeſt to pray, then the Enemy begins to conquer, and to be joyful: But if thou holdeſt out in Prayer, then is he utterly daſh'd and confounded; for great is the Confuſion of this proud Spirit, to ſee himſelf ſo baffled, as he thinks, by a Creature ſo inferior to him. Perſevere therefore in Prayer, and Watchfulneſs to the End. Perſevere in Praiſe, and in Thankſgiving; without being at all fearful, or anxious, for the Battle is not yours, but Chriſt's. Believe in him, ſo ſhalt thou be eſtabliſhed: Believe his Prophets and Apoſtles, ſo ſhalt thou proſper. Haſt thou his Name for thy *Sun,* and *Shield;* then ſhall the Enemy never be able to prevail againſt thee.

Strict Observation of stated Devotion.

12 But moreover be a strict Observer of thy stated and ordinary Hours of Devotion. Humbly and reverently prepare thy Soul, and before Prayer take care to shut out the Things of the World, even all that is outward and sensible: And so having shut the Door of thy Heart, and retired into the most secret Ground thereof, enter into Prayer; and therein set before thee Christ Jesus, either as lying in the Manger, or as hanging on the Cross. Prayer being ended, return him Thanks; and go thou along with him, and abide with him, whereseever he shall go, or lead thee. In all Things that thou doest, thinkest, or speakest, prefix him constantly before thee as thine End. So shall it go well with thee: And thou shalt say, *Blessed be GOD my Saviour for every good Thing, both in Heaven and in Earth.*

CHAP. IX.

On the Festivals *of the* Church.

LORD, I have loved the Beauty of thy House, and the Place where thine Honour dwelleth, Psal. xxvi.

1. This thy House, O God, is very greatly beautified, with the Loveliness of thy Feasts, by which the Devotion of the Faithful is much excited to praise Thee: And to give Glory unto thy Name in all the Mysteries and Points of our Redemption, and for the Manifestation of thy glorious Power and Wisdom in thy Saints. The Heavens Thou hast beautified, O Lord, and adorn'd with numerous Hosts of Holy Angels; the Firmament with Sun, Moon and Stars; the Earth with all living Creatures, and innumerable

numerable good Things, for our Use: But now in the End of the Ages, Thou hast by a special and singular Munificence given even thy very self to us, as the Bread that cometh down from Heaven; that so we might not be in this World without God and the Food of Angels. Every Place therefore which Thou hast chosen to put thy Name in, and where the Holy Eucharist is celebrated, ought to be had in exceeding Reverence: And we do well to say, and confess, *How dreadful is this Place!*

2. Behold then, and consider the wonderful Works of God in his Church, and his Marvels in the Congregation of his Saints. This is none other but the House of God: And this is the Gate of Heaven. Let us enter into it with a joyful Sound, and keep Holiday: Heartily rejoycing in the Strength of our Salvation. Is not this the Day which our JESUS hath made for us? Let us then rejoyce, and be glad therein; yea, let us Worship him in *the Beauty of Holiness*, and ascribe unto him, even unto him alone, the Honour due unto his Name. The *Temples* of Christ and the Saints may be considered as so many Castles of Christians; wherein they Watch, and Pray, and Fight. The *Feasts* of Christ and the Saints set forth to us that strict Communion and Fellowship, which is in the Mystical Body of our Lord Christ: And cause us to remember, with Praise, the Building of this Church upon the Foundation of the Prophets and Apostles, he himself being the Head Corner-Stone. The *Festivals* of the *Saints* in particular, are apt to encourage us in all Virtuous and Godly Living: That so we, following their blessed Steps, as they were Followers of Christ, may together with them be glorified with that Glory, which he hath prepared for them that shall have despised the World for his Sake, as his most true and faithful Lovers and Disciples. The *Acts* of the Saints

Saints confirm and corroborate the Hearts of the Tender and Weak: That they may be constant, and indefatigable, and may by their Example take Courage to follow their Dear Saviour even to the Death, and strenuously to imitate them who were compassed about in like manner with Infirmities, and were tempted even as we are. The *Writings* of the Saints are Lights to the Travellers that they Err not in the Faith, but be preserved in the Way of Truth and Peace; firmly believing all that the Holy Ghost hath declared, and appointed by them to be written.

Of Church-Musick.

3. KNOW that it is a good Thing to give Thanks to God, and to Praise him in his Saints, and for all his Benefits. *Musick* in the Church is not without its proper Use, as to this Part of the Divine Service: And it is certain that hereby the Hearts of some, that were before lukewarm and dull, are raised and enkindled to Desire, and then to press after, the heavenly Joys of the Saints, who have the Harps of God in their Hands, whereby they Glorify incessantly the Fountain of their Salvation. The *Psalms* alternately sung, do fire the Souls of such as are cold and dry: And their first Fervour is revived, as by the Concert of many Voices: The *Hymns* also of the Church, and *Anthems*, do greatly recreate the Ears of the devout Attendants, and enflame their Spirit: So as they may sing, and shout with a merry Noise, in the Presence of God and of his Angels. For as many Pipes in an Organ give a most pleasant Sound to them that hear it: Even so many Brethen singing together in true Concord, do very highly please GOD, and all the Citizens of Heaven. *Sing we merrily* then, all together, unto Christ *our Strength:* And *make a chearful Noise unto the God of* our Salvation, on these our *Solemn Feast-Days.* Verily nothing is more

more pleasant in the Ear of God and his Saints, than this Heavenly Concord, and Harmony of Divine Praise, upon the Earth.

Let us therefore all Pray together, with one Heart and with one Lip; and with a true Divine Melody, in the Unity of the Spirit, let the Name of Christ be Invocated by us, and Magnified with Thanksgiving. O may the King of Angels bring us at length into the Society of the Heavenly Citizens.

CHAP. X.

The Humble CHRISTIAN, *and the Proud and Lazy* PROFESSOR.

GOD turneth him unto the Prayer of the Humble: and despiseth not their Desire, Psal. cii.

1. A most excellent Lesson truly is this, teaching us humbly to pray, and not to despair of God's Mercy.

Behold therefore, O Lord, my Lowliness, my Vileness, my Baseness, my Infirmity, and my daily Backsliding; and forgive me all my Sins for thine holy Name sake. Let not the Foot of Pride touch me, nor Vain-glory deceive me: Neither let evil Sorrow deject me. Let not the Contempt of any Body disturb me, though never so little, lest I sin against Thee through my Impatience. Be Thou an Helper to me in whatever Things are Good, and a Protector to me in whatever Things are Evil, O my God, and my Mercy. Thou art my Hope from my Youth up, Thou art my Comforter in every Tribulation. Thou art the saving Health of my Countenance, O my God: And there is none besides Thee. In Thee, O Christ, is all my Salvation, my Strength, my Power, and my Glory. Amen.

Of the Humble Christian.

2. The humble and devout Christian, who is a Lover of Poverty, a Follower of Simplicity, a Servant of Patience, a Child of Obedience, a Keeper of Chastity, a Witness of Innocency, a Companion of Concord, a Scholar of Discipline, a Friend of Peace, severe to himself, but most kind to others; doth seek after Solitude, shun the Crowd, love Silence, avoid long Conferences; is desirous to wait upon God only; despises all earthly Things, and longs to be always with Christ. God turneth him to the Prayer of such an one; and his Desire shall not be despised of the Lord.

Of the Proud Professor.

3. The Proud and Nominal Christian, who is contrary to the former, is confident and censorious, inconstant and full of Words, tiresome and burdensome to many, prone to Anger, hard to be pacified, seeking ever what is his own, neglectful of what is for the Publick, rarely contented, never at Peace in himself.

Of the Lazy Professor.

4. The Slothful Professor, as one continually sick, is generally the last in every Place, and at all the Offices of the Church, being given up to Sloth and Drowsiness. He cometh late to Work, and soon goeth away again; he is quick to go out, but slow to return; he is brisk for his Dinner, but dull to Fast; forward to go to Bed, but backward to Rise; hoarse when he should joyn in the publick holy Services, but loud and noisy in common Discourse; he is deaf when he should Obey, and lame when he should go to Work.

Of Indifference and Indolence.

5. INDIFFERENCE of Heart is a grievous Diſeaſe of the Soul, whence proceeds the Tedioufneſs of every good Work: And whoſoever is Sick with this Diſtemper, is made thence to look for ſome outward Eaſe; which yet is of little Value, yea of none at all. There is no better way to Maſter it, than by Diligence, holy Reading, and frequent Prayer, aſſiſted with the Memory of our Lord's Paſſion. For whoever would overcome his Vices and Paſſions, muſt often do Violence to Nature; and muſt humbly implore the Grace of Jeſus Chriſt, and then patiently wait.

CHAP. XI.

Of SELF-RENUNCIATION.

IF any Man come to me, and hate not his Father, &c. *yea, and his own Life alſo; he cannot be my Diſciple,* Luke xiv.

Servant.] Lord God, this is an hard Saying of thine: Who can bear it? what? Hate my own Life!

LORD.] Hear, my Son, and I will teach thee: And it ſhall not be hard unto thee; much leſs impoſſible (as thou thinkeſt) to do this that I have ſaid. Love Me, and leave thy ſelf: and thou ſhalt find me; and that every where, and always. I am the ſovereign Good; moſt highly and ſovereignly to be deſired of thy Soul. Lo, I ſtand at the Door of thy Heart and knock: Open unto me; and I will enter in unto thee, for I am thy Salvation, and thy Life. I am *All* in All: And am above *All* to be loved and praiſed. I am *wholly Thine*; who am here and every where Preſent: But the Blind ſeeth me not, and the

Deaf heareth me not, and the Fool understandeth not these Things. Be thou therefore *wholly Mine* and in nought be self-seeking: And I thy God will most sweetly Relish to thee, and before all Things, will be most Pleasant to thee.

Servant.] LORD, it is true what thou speakest: All pleases me that thou sayest; therefore I will Leave my self without more Delay for the Sake of thee, that so I may not find thee late. Thou in me, and I in Thee, will abide, through that Love, which thou enkindlest in me. I beseech thee, Lord, tarry with me freely, lest otherwise I should faint being left of Thee, as an Exile in Prison, and a Pilgrim on the Road. Help me, and I shall be saved; and I will meditate upon all thy Ways, Words and Deeds, both by Day and Night. I will Love thee, O Lord my Strength, purely and perfectly for thine own Sake; and all Things that are made by thee, for the Sake of thee. Nor my own self will I love, but for thee; and thee always more than my self. But all Things below thee; and thee alone above all good Things, whether in Heaven or in Earth. Thou alone sufficest me fully and perfectly: Hence I will nothing, and I covet nothing but thee, who art *before* All, and *above* All, and *in* All Things, GOD blessed for ever. *Amen.*

CHAP. XII.

The ASCENT *to* HEAVEN.

BLESSED are they that dwell in thy House! They will be always praising thee, Psal. lxxxiv.

Servant.] Praising thee! O sweet and heavenly Word, *praising thee!* Not themselves, but *thee:* Ascribing all good Things to thee, and attributing nothing

And lo! a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased. Mat. 3. 17

P. La Vergne inv. M. L. Cocks Sculp.

thing to themſelves; but how, Lord, will they be praiſing thee?

LORD.] Moſt highly, moſt devoutly, moſt purely, moſt deliciouſly, moſt ſweetly, moſt fervently, moſt clearly, moſt ſecurely, moſt happily.

Servant.] And what more?

LORD.] Seek not after ought beyond this. Where GOD is All, altogether preſent, conferring and exhibiting all Things, illuſtrating and ſhining through all Things, and beatifying all and every one in Glory; Canſt thou ſeek for any thing Greater or Better?

Servant.] I cannot. O truly bleſſed Life, worthily to be praiſed, ſupremely to be loved, moſt greatly to be deſired, and ardently wiſhed for, where all good Things together with GOD, and in GOD perfectly united, without any Loſs or Decay, ſhall perpetually and moſt firmly endure! Bleſſed therefore are all they who dwell in thy Houſe, O Lord; for ever and ever will they be *praiſing thee.*

While I often ſigh and mourn, as a baniſh'd Perſon in this World, being far removed from the Kingdom of GOD: And with the Holy Pſalmiſt intimately call upon thee, and pray, ſaying, O when wilt thou *Comfort me*; when, when, wilt thou make me glad with thy Countenance, in thy Kingdom? Bring forth my Soul, O Lord, out of Priſon; that I may give Glory to thy Holy Name: And dwelling in thy Houſe, may praiſe thee, with all thy Saints, throughout all Eternity of Eternity. *Amen, Amen.*

THE CONCLUSION.

A WORD of Comfort to the POOR and INFIRM.

Comfort ye, comfort ye my People, saith your God.

To the Poor Brother.

BE not troubled because thou art not Rich: But be glad, because in thy poor and low Estate God hath had Regard unto thee.

To the Weak Brother.

REPINE not because thou art *Weak* in Body, and art often Indispos'd; and hast not that which pleaseth thee, or is convenient for thy Body. Believe, and He shall strengthen thee.

To Lazarus *the Mendicant.*

REJOICE in the Lord, Brother *Lazarus*, who art now covered over with Sores, because there is an

an everlasting Rest prepared for thee, for thy short Labour endured in the Body. For the Crumbs which have been here refused thee by the Rich in the World, thou shalt be feasted at the Banquet of the Heavenly King, and shalt eat continually the Bread of Heaven from the Table of Jesus Christ in the Kingdom of his Father. For the Wounds which have been here inflicted upon thee, thou shalt receive a Crown of wonderful Beauty, adorned with Flowers of immense Sweetness. For Dogs fawning upon and licking thee, thou shalt have the Angels serving thee in great Gladness, and praising God for thy manifold Poverty and gracious Patience so rewarded by him.

To Joseph *the Pilgrim.*

Be joyful, O Brother *Joseph,* for thy Pilgrimage in a strange Land will soon draw to an End. Tho' here thou hast not Friends to visit thee, and honour thee, and bring thee Presents; nevertheless rejoice, because great shall be thy Reward in the Heavenly Country. And though thou lie hid here in a little Hut, or poor Grott, thou shalt be comforted and brought forth by Angels, who shall make ready for thee a large and splendid Mansion in Heaven; because thou madest choice in this World of a very mean Place and course Raiment.

To the Lame Brother *or* Claudinus.

Leap with Joy, O thou that art *Lame;* and art therefore by many despised, because thou art not able to run up and down the City with the Mighty and the Rich, making thy Visits here and there. As for them, they rejoice in the several Delights of the Flesh; and suddenly they go down to the Pit. But do thou abide in Secret, and pray to God incessantly both for thy self and for others: Do thou also give

ſpecial Thanks to the Lord Chriſt for his having withdrawn from thee many Occaſions of Sinning, by this Reſtraint laid upon thee; and for having ſhewn to thee the Gate of the Heavenly Kingdom, by the narrow Way.

To Columbanus.

BREAK forth into a joyful Shout, O Brother *Columbanus*, thou that art without Guile and without Gall: Yea, ſhout with a Voice of Jubilee, O thou that haſt been out of Humility ſo reſerved and ſilent: Be thou now obedient unto the Death, who by denying thyſelf doſt truly carry thy Croſs going after Chriſt. And therefore ſhalt thou rejoyce with all the Saints and Elect of God for ever and ever; and ſhalt not be afraid of the Evil which falleth upon the Ungodly.

To Simplicianus.

SING joyfully, and Praiſe the Lord, Brother *Simplicianus*, for as much as thou haſt forſaken the Wiſdom of this World, and haſt caſt far from thee the fallacious Reaſonings of the Tempter, and haſt now quite given over his Fairs and Markets, and haſt thrown all earthly Cares behind thee. Give Thanks, becauſe thou haſt been graciouſly accepted to hear the Words of the *true Solomon*, even of our Lord *Jeſus Chriſt*: O give Thanks, becauſe thou haſt been fitted for this by his Humility, and Meekneſs, and Simplicity, beginning to be manifeſted through thee by his Spirit. Now then learn thoroughly to break thine own Will; and to overcome all fleſhly Delight. Let no Day paſs without ſome Conqueſt. Prepare thy ſelf for Victory, by ſtanding firm; And ſtrive daily againſt the Aſſets of the Devil, and againſt the Wandrings of thine own Heart, without giving way at all. Do not flinch, but fight it out to the End. Do not re-

retreat from the Field of Battle, and from the good Company which is with thee, that is, the LORD thy God and his Angels; from before whose Presence every wicked Spirit will presently flee, as Smoak is driven by the Wind.

To Zaccheus.

Come down, dear Brother *Zaccheus*, from the Altitudes of secular Learning; Come and learn in the School of Christ the Way of Humility; so shalt thou safely arrive under his Discipline, to the Riches of Divine Wisdom; and to an Eternity of Glory.

To the Solitary Turtle.

Hear, O thou sighing *Turtle*, thou mournful *Dove*, thou Lover of *Solitude*, thou Candidate of everlasting Purity. When thou *withdrawest* thy self from the Hurry of *Men*, giving up thy self to Meditation and Prayer, with other spiritual Exercises, thou then *drawest nigh* to the Heavenly Choirs of *Angels:* And thereupon the Assaults of the Devils against thee, and the Images of filthy Idols painted in thy Heart, and all the Monsters of Sin and Corruption, shall instantly be made to give way: and shall leave thee to converse with that Company, to which thou art by this Means allied so nearly.

To all of them in General.

None liveth so quietly in a Society, or so chearfully passeth out of this World, as he that is truly Obedient, Meek, and Humble of Heart, perfectly resigned in his Will, and subject both to God and to Man for God's Sake; and that as from a sound Principle, so also without Delay. To overcome your selves, and to die every Hour, is a *great Virtue*; yea, it is a *great Grace:* Hard is the Fight; but glorious

glorious and eternal Rewards shall be given the Overcomers, when their Victory shall be finished,

Speak ye comfortably to Jerusalem, *and say unto her, that her Warfare is accomplished.*

HYMNS

For the Use of the SOCIETY.

I.

CHRISTIAN ARMOUR.

Apprehende Arma & Scutum.

PUT on thy Armour bright,
And Shield thy self with Light.
Light's Armour glittering round thee shake,
At which the Powers of Hell may (quake.
The Spirit's Sword upon thy Thigh
Fast gird, with Name of GOD most High.
God's Name, and Word, thy *Shield* shall be;
From which the frighted Demons flee.
God's Name, and Word, shall be thy *Sword*.
They Victory shall still afford.
Fresh Palms shall thee continually attend,
And Graces always from Above descend.

To

To nothing therefore yield;
But ſtill hold faſt thy *Shield*,
And all the Powers of Hell defy;
Since Conqueſt is to thee ſo nigh.
If thou haſt Love's Almighty *Dart*,
And haſt but *fortify'd* thy Heart;
With God and Man thou ſhalt prevail,
And Triumphs thee ſhall never fail.
Then do not in the Battle faint;
Nor do not with Fears thy ſelf acquaint;
O do not from thy *Colours* think to fly;
Since JESUS is to thee ſo *very nigh*.

Thy *Heavenly Arms* then wield;
And ſtill maintain the Field.
Salvation's *Buckler* to thee take;
And Righteouſneſs thy *Breaſt-Plate* make.
If Men or Devils thee aſſail,
Let Juſtice be thy *Coat of Mail*.
And let alſo thy Loyns, Brave Youth.
Be ever *girt about with TRUTH*.
And ſo hold on the glorious Fight;
Since thou canſt ſay, GOD IS MY RIGHT.
Thou know'ſt thy Enemy is not aſleep;
Be ſure thy *Military Vow* to keep.

Then do not wander out;
Nor do thou gad about.

Learn

Learn thou with Christ alone to *stay:*
Learn thou alone with Christ to *pray.*
Learn thou to *Work* with him thy Lord;
Learn fully to obey his Word.
O learn from all things to retire;
That so his Grace may thee inspire.
Make haste; and throw not Time away:
Let nothing slip; Work while 'tis Day.
Fear not; and thou shalt Armies put to flight;
For how can *Darkness* stand against the *Light.*

II.

The Holy Cross.

Vita boni Monachi Crux.

1.

A Christian's Life must be the Cross;
To him the World's but Dung and Dross.
The Cross therefore my LIFE, O Christ, shall be;
And I thro' Life, thro' Death, will *follow* Thee.
The Cross shall be my *Staff,*
Let who will at it laugh.
And tho' the World deride,
The Cross shall be my *Guide.*
Chorus. *A Christian's Life must be the Cross,*
To this the World's but Dung and Dross.

2.

'Tis Heaven's *Guide,* 'tis Heaven's *Way;*
This Guide I must, I will, obey. The

The Croſs henceforth my *Way*, O Lord, ſhall be ;
That I may ever *Walk*, and Dwell with Thee.
Thy Croſs my way to Thee
Shall now then ever be;
Both *Staff*, and *Guide*, and *Way*,
To me, by Night and Day.
Chorus. *'Tis Heaven's Guide*, &c.

3.

'Tis *Jacob's Staff*, 'tis *Iſrael's Path* ;
By, and In, which I walk by *Faith*.
O let not any then the Croſs deſpiſe;
Without the Croſs there's none can ever *Riſe*.
The Croſs my *Altar* is;
My Soul the *Sacrifice*.
The Croſs doth me inſpire;
I feel its holy *Fire*.
Chorus. *'Tis Jacob's Staff, 'tis*, &c.

4.

Hence all this World to me is Loſs,
And nothing pleaſes but the Croſs.
Without the Croſs there's none can ever *ſtand*:
Without the Croſs none can the *Crown* command.
Without it All is croſs'd.
Without it All is loſt.
Without it All's undone.
But with it All is won.
Chorus. *If all this World to me be Loſs,*
There's nothing pleaſes but the Croſs.

5.

5.

Since all beſides is certain Loſs,
I could not make a better Choice.
The Croſs will placed be above the Crown;
And this ſhall ever be the Saint's Renown.
The Croſs to me is Life;
The End of all my Strife.
Thou World art Dung and Droſs;
My Life *muſt be the* Croſs.
Chorus. *Since all the World to me is Loſs;*
I could not make a better Choice.

III.

The TEMPTATION.

Ne Vincaris à Dæmonio.

IF thou by Fiends be hard beſet,
Take Counſel of the Wiſe:
Do all things with the beſt Advice,
That none may thee Surpriſe.

O do no not with thy Heart conſult,
Leſt that ſhould thee deceive.
If thy own Counſellor thou be;
Thou Folly ſhalt Conceive.

When thou ſhalt therefore *Tempted* be,
For *Grace* and *Wiſdom* pray;
So *Grace* and *Wiſdom* thee ſhall meet,
And lead thee on thy Way.

Yea

Yea ſhou'd the Devils thee ſurround,
Thou needeſt not to fear;
Since that thy Prayers are ſurely heard,
And GOD to thee is near.

Let but his *Wiſdom* thee conduct,
And with his *Grace* comply:
So all the Devils thee ſhall fear,
And faſt away ſhall fly.

Thus thou a Conqueror ſhalt be,
And mighty Foes ſhalt quell.
Thus CHRIST, in thee, ſhall ever live
Victorious over Hell.

To Him therefore all Glory give;
For He the Victor is:
And ſee thou always to him live;
And be thou *only His.*

IV.

The RESOLUTION.

Extra JESUM nil amare.

NOught but JESUS I can love;
Nought beſides can I deſire:
Nought but JESUS do I will;
JESUS ſets my Heart on Fire.

All on Fire for him it is;
And with his pure Love I burn.
He is all I wish and hope:
All besides I hate and spurn.

Always him to trust is good,
And to cleave to him *Alone*:
To forsake the things below,
And no Gods to have but *One*.

For He will not forsake me,
If no Idols I set up:
But my Heart give All to Him;
And from his Hand take the *Cup*.

The *Cup* which he doth give me
I will therefore from him take.
And am well pleas'd to take it;
For *his Will my Will* I make.

Let *JESUS* be my Leader;
'Till this Frame of mine dissolve.
Through Life, through Death, through all things,
Him to follow I *Resolve*.

V.

V.

Reading.

Cave Curiosa legere.

BY *Reading* see you don't your Mind distract:
Read That may teach you *what* and *how* to act.
Do not your self with Vanities amuse;
Nor the *Pleasant* rather than th'*Useful* chuse.

If you would know your Self, and Nature's Springs;
Then I to you commend, before all things,
That your own Heart you first do learn to read.
For this the Learning is which you do need.

But you perhaps despise this *Little Book*,
And your own Volume heedless overlook.
Yet sure to satisfie a curious Mind,
There nothing is but in it you may find.

And if you *Wisdom* for your Tut'ress take,
Here *New Discoveries* you shall ever make.
Then read it well; and *pause* upon each Line;
For no where can you find so rich a *Mine*.

VI.

All-Saints.

Cives Cæli attendite.

HEav'ns Citizens attend,
Angelick Hosts descend:
Ye that by Night and Day
Do praise the Lord alway.
Attend, I say, unto my doleful Song;
Who here do ever thirst, and pant, and long,
That I with you may be:
My Lord, and yours, to see.

Ye are in Peace and Bliss,
Ye have the Bridegroom's Kiss.
But here in sad Distress
Am I, while me oppress
A thousand Weights of Ill, that round do croud;
And make me to my Saviour cry aloud,
That I with *Him* may be,
Both him and you to see.

I sighing to him pray;
And mourn alas! all Day.
For being here confin'd,
No Rest can reach my Mind.
I mourn, my Love, my King; I mourn for thee.
O tarry not, but shew thy Face to me;

That

That I thy Name may praiſe;
Singing Angelick Lays.

Bright Hoſts of God, behold
Your Shepherds lower Fold:
Behold me here below,
Who with you Now do bow.
With you I bow, with you I proſtrate fall;
And at his Footſtool *Mercy* loudly call.
Mercy, dear Lord, I cry;
While at thy Feet I lie.

I panting lie, and moan;
I deeply ſigh, and groan,
That I am left behind;
And thus ſtill here confin'd.
Confin'd I am to this dull Houſe of Clay;
And here detain'd, my Love, from thee; I pray
To be from Self ſet free:
And from my ſelf I flee.

I flee, I flee from Self:
I count the World all Pelf.
O come, and ſet me free,
While from my Self I flee.
O come, and lead me to thy Fold above,
Whoſe Exerciſe is endleſs Praiſe and Love.
That I with them may ſing,
And celebrate my King.

O let thy Majesty
Regard my Misery.
Bring Home my banish'd Soul.
My Soul let nought controul,
Dear Lord, but Thee: Let nought here her detain,
Nought keep from Thee: But her do thou *unchain.*
O give thy Angels Charge
A Captive to enlarge.

My Love, my King! O speak;
And all my Fetters break.
Attend, ye heavenly Choirs,
At what your King inspires.
He calls, he calls, that I to him may come:
And find at length, with you, my native Home.
With you my Spirit sings,
Mounting on Eagle's Wings.

Thus now above the Sky
My ravisht Soul does fly.
How do I soar and mount,
And all things Dross account.
" Let now th' Angelick Hosts for me *descend:*
" And all my Fellow-Citizens *attend.*
" To Thee, dear Lord, I *come:*
" Thou art my *Native Home.*

VII.

The WARFARE.

Assuesce JESUM invocare.

ON *JESUS* use, my Son, to call.
When at his Footstool thou dost fall,
The *Cross* be sure take from his Hand.
Thou'rt listed in his Royal Band:
And with his Cross must watchful ever stand.
For thou art call'd to Fight, to Watch, to Pray.
Hence still *This* sacred Banner to display,
'Gainst hellish Fiends, thou must thy self inure;
By minding what thy *JESUS* did endure.

The Holy Writings use to read.
But then be sure to take great heed.
Here Read; but Ponder always well.
Here learn to conquer Death and Hell,
Here thou God's Mind may'st surely learn to spell.
With Angels use thy Heart, and Tongue, to sing
The brightest Praises of thy God and King.
The fading Glories of this Earth despise;
And let thy Heart still upward mounting rise.

Let *JESUS* be thy only Love:
Be thou, O Soul, his only Dove.
Nought but *JESUS* thou must Will:
Nought but *JESUS* thee can fill.
O may his plenteous Grace on thee distill!

Then shalt thou nought but *JESUS* learn to live.
To Him thou must thy self *entirely* give.
A *Part* will not suffice: He must have *All.*
This done, thou art deliver'd out of Thrall.

Let all thy Hope in *JESUS* be;
To him for Succour always flee.
Let all thy Words in *JESUS* End;
Let all thy Deeds to *JESUS* tend.
By him do thou thy Life each Day amend.
All crooked Paths avoid: His Path is *strait.*
To Right or Left turn not; but fixed wait
On *JESUS,* as he treads the *Living* Way:
And let the *Truth* for ever be thy Stay.

Thy *JESUS* loves an Humble Mind:
The Humble Grace from him shall find.
Seek but few things to have, and plain:
So shalt thou fullest Peace obtain.
Such Poverty shall be thy greatest Gain.
For so much lower thou on Earth dost lie
So much shalt thou in Heaven be more high.
The greater Here thy Pains and Sorrows are:
The greater There in Bliss shall be thy Share.

VIII.

Perseverance.

Quare huc Veniſti?

TELL me, what made thee hither come,
And for a Camp thus leave thy Home?
Haſt thou then ſuch a Mind to fight?
Or was at Home for thee found no Delight?
O tell me, why thou didſt this Earth reſign?
Why didſt thou ſay to *JESUS, I am Thine:*
Why didſt, the World Abjuring, to *Him* ſwear,
In Spight of all, his Arms, his Croſs, to bear?
Or why didſt thou the Hoſts of Hell defy,
When to his ſacred Banner thou didſt fly?

All things for *JESUS* to forſake,
And of his Suff'rings to partake,
Thy ſelf by Military Vow
Thou didſt oblige; and this thou know'ſt well How.
How then can any thing thy Mind affright?
Or what can tempt to ſuch a ſhameful Flight?
Flee if thou doſt, thou ſurely art undone;
But if thou ſtand'ſt, the Battle's ſurely won.
Then do not ſeek from Chriſt a baſe Retreat;
Chriſt will thy Enemies for thee Defeat.

Quitting hence All for his dear Sake,
His *Name*, and *Arms*, unto thee take.

Thus quitting All, thou All ſhalt find:
And all ſhall go according to thy Mind.
Legions from thee, thus arm'd, ſhall flee apace:
And vanquiſht fall before *His* conqu'ring Grace.
No matter what the fooliſh Croud do ſay:
Thine, yea Thine, is; Thine needs *muſt* be the Day.
Hell's Darkneſs cannot ſtand before *His* Light:
And into Day He ſoon will turn thy Night.

Then do not backward foully flinch:
Thou muſt not loſe of Ground one Inch.
For *JESUS* only keep thy Heart:
And never, never from his Law depart.
Stand faſt; Watch every Step; count nothing hard:
Conſider All; be always on thy Guard.
The *Senſes* watch with Care; the *World* defy,
Kick at its Pomps; thy very *Self* deny.
Hold out *to th' End*, the Croſs will get the Crown,
Death will Life bring, and Shame ſhall give Renown.

The ANSWER.

For His ſake then I All do leave;
And to Him only I will cleave.
I will not backward flinch:
I will not move one Inch;
Nor Labour will decline.
His Enemies are Mine;
And mine therefore are His.
Of all He takes Notice:

In

In all He is Preſent.
But to the Diligent
He always is moſt Near.
Such hence need not then fear,
But his Own he'll Protect:
And will all Things Inſpect,
For their Good who hold On,
Till the Warfare be *done*.

By loſing All, I All at laſt do find:
And All is now according to my Mind.

IX.

The EXERCISE.

Vitam Jeſu Chriſti ſtude imitari.

TO Imitate thy JESUS ſtrive.
Chaſtly, Juſtly, Godly live.
Sweetly Sing for JESUS born:
For dying JESUS deeply mourn.

Joy with Sorrow mixt ariſe,
In your pious *Exerciſe*.
Waſh your Sins with weeping Eye;
And from Earthly Pleaſure fly.

Seek for JESUS diligently:
Knock, and call, moſt vehemently.
Take delight in Hymns of Praiſe;
Heart and Voice Harmonious raiſe.

'Tis

'Tis *sweet* of Christ to Meditate:
Sweeter with Christ to Jubilate.
But on Love's Wing of all *most sweet*
To pierce the Heav'ns, his *Flames* to meet.

For JESUS *Love*'s Desire,
Bear each Probation-Fire.
'Gainst Force with Patience rise;
Be Silent, to be Wise.

Stop well your Ears each Day;
Read often, oft'ner Pray:
Keep on your Ways strict Rein;
Your Passions wild restrain.
And every Hour and Minute still,
Resign to God's your pliant Will.

ANSWER.

We every Hour and Minute still,
To His *therefore resign* Our *Will.*

X.

FORTITUDE in DISTRESS.

Adversa mundi tolera.

TO bear Adversity
For Jesus Name be free.
'Tis dangerous to Sail
With a full prosp'rous Gale.
Let the World be vexing,
And Satan perplexing:

No

No Loſs this is but Gain.
For many a Bleſſing,
Heav'n at laſt poſſeſſing,
For Reward you'll obtain.
To God you'll Honour bring:
You'll make the Angels ſing.
Will Edify your Neighbour:
And doubly Crown your Labour.

LOVE's MARTYRDOM.

The *Labour*'s little: Short *Life*'s Line,
The *Crown* large; endleſs *Reſt* Divine.
In ev'ry Croſs, and Pain, you prove
A *Martyr* of Eternal Love:
Thro' Suff'rings made to God more dear;
Than Gold more fine, than Cryſtal clear.

XI.

JESUS Full of Grace.

O Dulciſſime Jeſu!

1.

SWeeteſt Jesu!
Sweeteſt Child,
All Sweet, All Mild!
Sweeteſt Jeſu, down to this Earth,
This curſed Earth, by Mortal Birth,
Thou cameſt on the Wings of Love.
Down flew thine own Eternal Dove,

A Manſion for thee to prepare:
And us to rid from deadly Snare.
For thou didſt not Diſdain
For us to ſuffer Pain.

2.

My Love! My King!
Holy Dove,
Inflame with Love,
That I may Sing
Of this my King, whoſe glorious Name
Heavens aloud to Earth proclaim.
The Heavens to the Earth do ſay,
" O was there ever ſuch a Day!
O never ſure was ſuch as This.
Never, never was Love like His:
This Mortal Fleſh to wear,
And all our Sins to bear.

3.

Our Sins to bear,
And Life give
In him to Live,
Did coſt him daer.
But nought too dear for Love was thought,
When us with his own Life He bought.
Who can declare thee, Sov'reign Love!
Who haſt deſcended from Above,
To viſit theſe our Shades below;
That into Light e'en Shades might flow:

While

While with our ſhaded Day
Light did it ſelf array.

4.

Hail, deareſt Lord!
Full of Grace!
Shew me thy Face:
And Light afford.
Full of Grace, full of Truth, thou art:
Thy Grace and Truth to me impart.
Thou art of God the Son moſt High;
Who didſt vouchſafe ſo Low to lie.
Thou art the King of Righteouſneſs.
To Thee my Heart doth this confeſs.
For Thee I pant, I long:
Thou, thou ſhalt be my Song.

5.

Thou art my Song,
Jeſu meek!
'Tis Thee I ſeek;
For Thee I long.
I'll *Read* of Thee; of Thee I'll *Write*:
I'll *Sing* of Thee; and for Thee *Fight*:
'Gainſt *World*, and *Hell*, and *Fleſh* contend;
For ſtill thy *Grace* ſhall me defend.
Thy *Grace* ſhall me to Fight inſtruct.
Thy *Grace* ſhall be my Safe-Conduct;
Thro' all the Storms of Life,
And Plots of Helliſh Strife.

6.

Great is thy *Grace*,
O my Lord!
Sweet thy Accord,
In ev'ry Place,
Always, to ſuch as ſeek thy Face;
And fain thy holy Steps wou'd trace,
Following Thee without demur.
Thou ever doſt with ſuch concur,
As in the humble Vale do walk,
That they with Thee alone may talk;
Who art the Lilies Crown,
Come from Heav'n hither down.

7.

Down, down to Earth
God deſcends;
And Heav'n he rends
By wond'rous Birth.
O Birth of Love! which Angels ſing;
And which both Heav'n and Earth ſhall ring.
How ſtrong, how raviſhing thy Sweets!
While ev'ry Grace in JESUS meets.
That He with thee may fill our Hearts;
And make us with Him ſhare our Parts.
So we His Name will bear,
And nought will ever fear.

Hail

Hail my JESU, Prince of Peace!
Come and me from Earth releaſe:
Let thy Graces flow around,
Let thy Sweets richly abound.
From the Manger to the Croſs,
Let me follow, without Loſs
Of Time or Grace, Thee my King.
Let me fly upon Love's Wing.
Let me on a Cherub mount
Up to Light's eternal Fount.
Where I JESUS may poſſeſs,
And in Him all Happineſs.

XII.

The BRIDE's COMPLAINT and COMFORT.

In Terris diu vivere.

LOng here on Earth to be,
And JESUS not to ſee,
Hard to the Soul does prove
Languiſhing for his Love.

Hence 'tis the *Bride* at *Noon*
Seeks her true Spouſe and *Sun*.
Whom veil'd and out of ſight,
She follows by Faith's Light.

FAITH, HOPE, and CHARITY,
'*Where go'ſt Thou JESU?* Cry:
RABBI! *where do'ſt Thou dwell?*
And why ſo Strange? O tell.

BRIDE-

BRIDEGROOM.

For my preſent Remove
O do not weep, my Love;
But follow me with Sighs,
Home to thy Native Skies.

O come to me, my Dove:
And live with me Above.
Above the Skies aſcend,
And reach thy glorious End:

BRIDE.

But how ſhall I aſcend?
How find in Thee my End?
Such Bonds, alas! ſuch Wo,
I here do undergo.

Ah Lord! ſince it is ſo,
What can the Baniſh'd do?
O what can ſet me free,
While Baniſh'd thus from Thee?

Since thou from Earth art gone,
And I am left Alone;
I cannot here but grieve.
Oh! what can me Relieve?

BRIDEGROOM.

Your Exile I'll ſolace
With my Dew-Drops of Grace.

Heav'nly

Heav'nly Powers shall tend you:
And *Pearls* for *Tears* I'll send you.

I to my *Father* go:
But you shall Joy Below
In the *Comforter* I send;
Till your Line of Time shall end.

The XVIIth Hymn of *Devotions in the Antient Way of Offices*, Reformed. A Paraphrase.

Surge Sion.

1.

RIse Royal *Sion!* Rise, and Sing
Thy Soul's kind Shepherd, thy Heart's King;
Stretch all thy Powers: call, if you can,
Harps of Heav'n to Hearts of Man.
This Sovereign Subject sits Above
The Best Ambition of thy Love.
To thee th' Angelick Bread descends:
And every Grace with it attends.
On thee God's Manna daily rains;
While ghostly Nectar fill thy sprightly Veins.

2.

Lo here the Bread of God allays
Thy Hunger, and provokes thy Praise!
Lo here the Wine of God is drunk;
And Fear and Sorrow with it sunk!
The Bread of Life, and Wine of Grace,
Which make a chearful Heart and Face!
The Living and Life-giving Bread
To the Great TWELVE distributed!

When LIFE Himself at point to *Dye*
Of Love, was His own Lasting Legacy.

3.

But lest this *Dye* too we are bid
Always to do what He ONCE did:
And by a mindful Mystick Breath,
That we may *Live*, revive His *Death*;
With the Mysterious Bread and Wine,
Hallow'd, and Bless'd; and made Divine.
The Heav'n-instructed House of Faith
Here a most wondrous Dictate hath:
Under a Veil of Common Things,
Himself to me my God and Saviour brings.

4.

As Meat in That, as Drink in This:
But still in Both *One CHRIST* He is.
For Christ here present is indeed;
The Hungry, Faithful Soul to feed:
But not with outward Bread and Wine;
No: But with Sustance All-Divine.
For Bodies are by Bodies fed:
But Souls must have another Bread.
To these the Flesh does profit nought:
Spirit to Spirit therefore must be brought.

5.

Thus Heav'n to Heav'n, and Earth to Earth,
Must tend according to their Birth.

Let

Let then the Elements ſubſide:
And let the Veil in twain divide.
That GOD Himſelf may here appear,
And with Immortal Food me chear.
Come open then thine Eyes, and ſee:
Draw nigh: and taſte how Sweet is He.
O what is this! *Sweeter than Sweet*
It is: All Sweets, all Goods, in it do meet.

6.

Theſe common Things therefore deſpiſe
Do not; but learn thro' them to Riſe.
For under them great Things are hid:
Do thou but that which thou art bid.
Riſe *Sion*, riſe: O riſe, and Eat;
For here indeed is Angels Meat.
But Angels Mouth and Angels Heart,
Fit only are to have a Part.
And the receiving Mouth muſt make
No Breach at all in that which it doth take.

7.

No Breach nor *Wound* the Eater makes,
While he by *Vital Faith* partakes.
All have enough; and none to ſpare.
Let all here come; and none forbear.
Here every one himſelf may fill:
And as it was, it will be ſtill.
Let there be One, or Myriads be:
Here the Divider, ſingle He

Bears Home no leſs; all they no more
Nor leave they Both, tho' Full, leſs than before.

8.

Lo the Life-Food of Angels then
Bow'd to the lowly Mouths of Men!
Lo the full Final Sacrifice,
On which all Figures fix their Eyes!
The Ranſom'd *Iſaac*, and his Ram!
The Manna, and the Paſchal-Lamb!
O dear Memorial of that Death,
Which ſtill ſurvives, and gives me Breath!
Live ever Bread of Life, and be
My Food, my Joy, my Life, my All to me.

9.

Come, glorious LORD, my Hopes increaſe,
And fill my Portion in thy Peace.
Come hidden Life; and that long Day,
For which I Languiſh; come away.
JESU! to Thee we Sinners ſue,
O Thou our *Food* and *Shepherd* too!
Still *by thy ſelf* vouchſafe to keep,
As *with thy ſelf* thou Feed'ſt thy Sheep.
Bleſs'd be that Love which thus makes THEE
Humbly *mix with* our low Mortality.

10.

O may this Raiſe, and ſet us Up,
To drink with Thee of thy own Cup;

And

And at thy Table ſtill to Feaſt;
Where there is endleſs Joy and Reſt!
Where all God's Sons and Daughters Sit
And none can ſtay but who are fit!
That ſo, by Thee prepar'd; all may
Drink the ſame Wine, and the ſame Way:
Nor change the Paſture, but the Place,
To feed on Thee, dear Lord, in thine own Face.

Chorus.] *All Glory hence, and Praiſe aſcrib'd to Thee,*
In Heav'n and Earth, both now and ever be:
For thou art, O Chriſt, the King of Glory;
Heav'n and Earth are full of whoſe Majeſty.

Amen: Hallelujah.

RULES

To LIVE above the

WORLD

While we are in it.

The THIRD PART;

BEING THE

Erudition of a Man in CHRIST.

CONTAINING

INSTRUCTIONS and MEDITATIONS

For forming a

PERFECT MAN

AFTER THE

Model of Evangelical Perfection.

With Devout *Soliloquies* and *Hymns* interſperſed, according to the Variety of the Subjects.

I will be as the Dew unto Iſrael: *He ſhall bloſſom as the Lily, and caſt forth his Roots as* Lebanon; *his Branches ſhall ſpread, and his Beauty ſhall be as the Olive-tree,* HOS. xiv. 5, 6.

Till we all come in the Unity of Faith, and of the Knowledge of the Son of GOD, unto a PERFECT MAN, unto the Meaſure of the Stature of CHRIST, EPH. iv. 13.

LONDON: Printed for RICHARD SMITH, at Biſhop *Beveridge's* Head, in *Pater-Noſter-Row.* M DCC XVI.

THE INTRODUCTION.

THIS *Third Book* is a Manual for the *Adult* in Christ, or the Exercise of One admitted into actual Fellowship with Him, as by a lively Participation of his Form and Nature; whence the *Christian Adult* is here supposed by the Author as *walking with CHRIST* in the *Valley of Lilies*. For saith he, *The Righteous shall grow as the Lily, and cast forth his Roots as Lebanon:* and therefore gave he the Name also to it of *Vallis Liliorum*, according to this very Image of Christ and his Disciple walking and communing together, as in a deep and pleasant Valley; of which Communication there cannot be a more lively and affecting Description (I think) than is contained in that which is commonly called *The Third Book of the Imitation*, which is a Dialogue between Jesus Christ and the Soul, in which is represented all what passeth in the *Interiour Life*

of

of a Christian; with which this present Book concurreth.

None but such as are experienc'd in the Life of Christ will have a just Relish for some Things herein laid down. It was written for the Humble Christian, and therefore in an humble Stile; not to please the itching Ears of any, but to strike the Heart.

" It (saith the Author in his Prologue) treat-
" eth of the Christian Virtues and Graces, as
" of so many *white Lilies* planted by the Lord
" JESUS in the *Valley of Humility*, and sweet-
" ly watered by the intimate sprinkling of the
" Holy Ghost. For *Humility*, continueth he,
" is the Root and the Mother of the Virues:
" And, according to Blessed *Gregory*, † *who-*
" *soever without* Humility *gathereth the Virtues,*
" *doth but carry Dust to the Wind.* And like-
" wise concerning these lovely *Lilies* speaketh
" the Spouse of Christ, the Humble and Devout
" Soul unto her Bridegroom JESUS, singing
" with her Mouth, and triumphing in her
" Heart, for his most gracious Visits and *Gifts*
" to her, after this Manner, * *I am my Beloved's,*
" *and my Beloved is mine: He feedeth among the*
" *Lilies.* To whom be Praise, Honour and
" Glory for Ever and Ever. *Amen.*

† *Qui sine Humilitate virtutes congregat, in ventum pulverem portat.*

* *Cant.* vi. 3.

Till

Till we come to the Meaſure of the Stature of *Chriſt*.

THOU muſt not ſtop in any low Degree,
If thou with Chriſt doſt long, O Man, *to be.*
His Meaſure therefore thou muſt learn to reach:
And Be *indeed all that which He doth* Teach.
But how ſhall I to ſuch a State arrive?
Why thou muſt Pray, *and thou muſt alſo* Strive.

If this thou doſt, thy Labour *ſhall be bleſt:*
And thou ſhalt find in Chriſt moſt certain Reſt.
But from a Child *to* Manhood *thou muſt grow:*
And muſt not ſtick in any thing Below.
If ſo; his Spirit Growth to thee ſhall give:
And thou with Him, like Him, ſhall happy live.

But now with Him deſcend into the Vale:
It is a pleaſant and a fruitful Dale.

Here

Here all the Vertues and the Graces thrive,
By which a Man himſelf *may long ſurvive.*
Immortal LILIES * *here from* Death *do grow:*
And ſprings of Life from thence *do ever flow.*

* *Cant.* VI. 1, 2. My Beloved is gone into his Garden, to the Beds of Spices, to feed in the Gardens, and to gather LILIES.

RULES

RULES

To Live above the

WORLD

While we are in it.

The Third PART.

CHAP. I.

Of the three-fold State of HUMAN LIFE.

Ego Flos Campi & Lilium Convallium. *Vulg. Lat.*

I AM the Flower of the Plain, and the Lily of the Valleys, Cant. ii. 1.

1. This is the Voice of CHRIST to the Holy Church in General, and to every devout Soul in Special. For Christ is the beautiful Bridegroom of Holy Church, and Head of all the Faithful: The Flower of all Virtues, and Lily of the united Valleys: The Lover of Humility and Purity.

Whosoever

Whosoever then would serve him, and please the heavenly Bridegroom, he must endeavour above all to master his Corruptions and conquer his Vices; to collect together the Lilies of Christian Vertue; to eschew Sloth in the first Place, to be very studious, and given much to exercise his Mind; to write over good Books, and to work with his Hands, that which may be useful; to accustom himself also to mental Prayer, and to inward Recollection, and waiting nakedly on GOD; and to flee thence from the Crowd of Men, and not to concern himself about other Persons Business, or with such as can be any wise prejudicial.

The outward Habit, or Dress, is of little Value before God, without the inward Vertue and Grace. The Vessel is indeed adorn'd on the Outside; but the Inside all the while is empty. Now as out of a good Vessel there proceeds a good Odour of Wine; so from out of the good Heart of an humble Christian there do proceed forth both good *Words* and holy *Works*, to the Praise of God and the Benefit of his Neighbour.

Look to it, whoever thou art that professest the Name of Christ, consider well thy State; wherein thou standest, and walkest, before Men: That thou mayest strive worthily to please God, and to edify others by holy Deeds and Manners. For all shall certainly redound towards thee again, whatsoever Good thou shalt do, or whatsoever Evil thou shalt commit, in the Sight (not of Men, but) of God.

2. When therefore thou eatest and drinkest, when thou sleepest and art at rest, and when thou passest here or there whereso'ever it liketh thee; then dost thou verily the Works of the *Flesh*, and art so far, assimulated to the *Beasts* of the Earth, which in like manner do run to and fro, eat, drink, and fill their Paunch till they be glutted. And if any one doth but re-

reſiſt them, they puſh at him with their Horns and Hoofs, they terrify with their Looks, and bite with their Teeth, and cry out with hideous and dreadful Voices. Such are Carnal Men, Gluttonous, Covetous, Proud, Wrathful, and Litigious; having not the Spirit of God, but following their Paſſions.

When thou watcheſt and prayeſt; when thou readeſt and ſingeſt Pſalms and Spiritual Hymns, of God and of his Saints; or when thou Faſteſt, and keepeſt an Abſtinence from Vices, and ſerveſt thy Neighbour; or when thou lamenteſt and confeſſeſt thy Sins, by Faith begging Pardon for the ſame; then doſt thou verily the Works of the *Holy Ghoſt*, and walketh according to the *Spirit*, and keepeſt the Order of a true Chriſtian Life. Then art thou Aſſimulated even to the *Angels* in Heaven, who are always praiſing God, and ſinging, and bleſſing Him; and do never turn away their Faces from Him.

3. But when thou art Proud, or Angry; when thou backbiteſt, murmureſt, deceiveſt, lieſt, diſturbeſt others, rejoyceſt at their Evil, and repineſt at their Good; or when thou overlookeſt thy Neighbour, and deſpiſeſt him, and ſeekeſt thy own Intereſt or Commodity in all Things, then thou followeſt the *Devil*; and art aſſimulated to the dark Spirits by the Wickedneſs and Vices which thou committeſt, after their Image and Likeneſs. For theſe follow their Paſſions and vile Luſts as much as they can, and dare; and are delighted in ſuch Things as are Evil, becauſe they are not themſelves Good; and therefore they ſtrive to ſeduce and pervert others, that they may be like unto them; this is plainly and perfectly *Diabolical*.

The Life then of the Righteous is like to the *Angels*; the Life of the Carnal is equal to the *Beaſts*; the Life of the Proud is compared to the *Devils*. Beware therefore, O Servant of God, leſt thou be involved

in their Snares, and lest thou be accused of them in the Judgment, and be Confounded.

CHAP. II.

Of Divine Praise in the Poverty of DEVOTION.

THE *Poor and Needy shall Praise thy Name, O Lord,* Psal. lxxiv.

When thou feelest thy self dry, cold, heavy, or sad in Prayer, or in Meditating on the good Things of GOD, thou must not therefore despair; neither must thou desist from humbly invocating thy JESUS. But in the Poverty of thy Spirit do thou Praise God, and give him Thanks; and for thy Consolation, ponder and lay to Heart this Verse, *The Poor and the Needy shall praise thy Name, O Lord.*

For many Holy and Devout Persons have been sometimes in Drineſs, and for a long while have been as forsaken of God: that so they might hereby learn Patience, and have also a Fellow-feeling with others, through the Experience in themselves of Grief and Want; and thence might not presume too much of themselves, in the Time of Devotion and Jubilee of Spirit.

Read also in Faith the following Verse, and say thou with the Prophet in the Psalm, *As for me, I am Poor and Needy, but the Lord careth for me:* And again, *In the Lord put I my Trust, for he is my Strength and my Salvation.* True it is, for every good Gift is from God: He verily is *thy Strength,* O beloved Soul, and it is enough that he *careth for thee,* in what State soever thou art.

Do not then presume when thou shalt be joyful in God thy Saviour; neither cast thy self down when thy Spirit is heavy with Sadneſs; but as it shall pleaſe the Lord in his Eyes, so be thou content

tent in all Things: For thou haſt nothing of Good from thy ſelf, but all is from God wholly.

When the Grace of Devotion is given, the Sun ſhineth from Heaven, and the Soul is enlightened, and exulteth, as it were, in her *Riches:* But wretchedly art thou deceived, if thou preſumeſt, and art hence puffed up, ſaying within thy ſelf, *I am Rich.*

But when that Grace is hiddenly withdrawn, and Conſolation ſecretly taken from the Ungrateful; then art thou, indeed, *Poor* and *Infirm*, and canſt bear little, and art preſently tir'd with Prayer. For all that is of God, or of thy Duty, ſeemeth then dry and dull to thee.

Take this yet for a Kindneſs, that God maketh thee Poor, and humbleth thee thus with his Choſen ones, and that he ſcourgeth thee with the Rod of his Children, for thy hidden Exceſſes and many daily Neglects: that ſo thou mayeſt grow vile unto thy ſelf, and never think highly on any account of thy ſelf. According then as St. *Paul* adviſes his *Romans*, mind not thou *high Things:* Think not too *Highly*, but *Fear* *; nor be thou *over-wiſe.* It is great Gain for the Soul to have a mean Opinion of it ſelf, and to aſcribe wholly and fundamentally every Good to God.

CHAP. III.

The Trial of the DEVOUT *by Contraries.*

REJOICE O ye Righteous in the Lord, Pſ. xxxiii. 1. In Heaven there is always Joy, in Hell there is always Grief; in the World there is both for a Seaſon, in order to the proving both the Godly and Ungodly.

* *Noli altum ſapere, ſed time.*

As in Summer there are clear, and in Winter there are dark Days; even so it is also with the Devout Soul. When the Grace of God cometh and enlighteneth her; then knoweth she, and understandeth many hidden Things; then singeth she, and shouteth with a Voice of Jubilee, from out of the great Devotion which she feeleth burning in her. But in the Time of Temptation, when the Grace of Devotion is withdrawn, then is the Soul in Winter and in Cold, in Obscurity of Understanding and in Dread of Mind. Then is Patience necessary; and this is more accepted of God, and the Soul is thereby more endear'd to Christ.

The Virtues grow faster by Opposition; and by Patience are augmented the everlasting Rewards. The Soul is humbled by Adversity; and is purged by Stripes: Pride is thereby confounded, and Vain-Glory vanisheth.

2. So long as the Soul liveth in the Body, it is exercised in both Ways, which is for its more ample Proficiency in the Love of Christ. A great Art therefore, and a great Virtue it is, well to use both the Good and the Evil Things. And whosoever hath learnt this Art, is Happy, and need to study no other.

Bless then, O my Soul, the Lord at every Time and in every State: Praise thy God, O Sion, by Day and by Night also; and great shall be thy Reward wheresoever thou art, before God, in Heaven and in Earth; and all things shall serve thee, be they Prosperous or Adverse; Good or Evil; Joyful or Sad.

Whence the Apostle *Paul* saith, *to them that love God, all Things work together for good*: and that nothing shall be wanting to them that *fear him*. Blessed are they that *in all things* follow the Will of God.

CHAP.

Mat. 6. 21. *For where the Treasure is there will the Heart be also*

P. La Vergne Invt. M. Vandr Gucht Sculp.

CHAP. IV.

Of the True DIVINE LOVER.

O *LOVE the Lord, all ye Saints, both Small and Great:* For he hath made the *Small and Great,* Pſal. xxxi. 26. Wiſd. vi.

The true Lover of God loveth God purely; he loveth God for God, and for enjoyment of him only; not for any Gain to be had of him; nor for the ſake of private Advantage, Comfort, or Reward; but totally and finally for the ſake of his own infinite *Goodneſs* and ſuper-excellent Worth.

Hence to the Praiſe of God the Holy Pſalmiſt frequently ſaith, and affectionately repeateth, *O give thanks unto the Lord, for he is* GOOD. And to ſay this is very ſweet and pleaſant to the *Lover.*

But to ſay, *For his Mercy endureth for ever,* ſavoureth more ſweetly to the *Penitent,* and to him who grieveth for his Sins. Since that Man, who by Nature is frail and prone to Evil, might not deſpair; it is therefore added, *For his Mercy* is *for ever.*

He is doubtleſs moſt of all pleaſing to God, who moſt profoundly humbleth himſelf, and moſt fervently loveth God.

Bleſſed is he then who accounteth himſelf Viler than every one, and is aware of every thing that may be diſpleaſing to God.

Bleſſed is he, who for God doth all his Work, out of Charity, with a pure Intention; and whatever Good he thinketh or purpoſeth to do, faileth not to refer the ſame entirely to the Honour, and Praiſe, and Glory of God.

Bleſſed is he who keepeth back no Part for himſelf, but rendreth up to God freely all what he hath received from God.

CHAP. V.

Of the Soul's Gratitude for Good received.

O *MAGNIFY the Lord with me, and let us exalt his Name together,* Pſal. xxxiv.

He *magnificently* praiſeth God, or truly *magnifyeth* him; who even for the very *leaſt* of all his Benefits and Gifts, doth render him the *greateſt* of Thanks; for as much as He that Giveth is above all the *Greateſt*.

Nothing ought to ſeem ſmall or mean to thee, which He giveth thee; nothing to be conſidered as little by thee, which the moſt High doth freely and of Grace beſtow.

God ſeeketh of thee not any thing more than that he may be loved *freely*, and that every Offence being avoided, Gratitude may always, and every where, be rendred unto him. By Gratitude is God *magnifyed*, and the true *Greatneſs* of Soul is demonſtrated.

He is *Great* before God, who out of true Humility deſpiſeth and maketh himſelf little; who proſtrating his Soul in the Duſt, contenteth himſelf to be loweſt of all; who judgeth himſelf unworthy of all the good Things and Benefits he receiveth; and who doth neither glory in any Good, nor covet for himſelf the leaſt Praiſe from it.

But *Greater* ſurely is he, who being ſmitten of God as *Job* was, contemned, reproached, impoveriſhed, neglected, tempted, afflicted, derided, and confounded; nevertheleſs giveth Thanks, rejoiceth, bleſſeth and magnifieth God: And accounteth all the Grievances and Calamities which happen to him, as ſo much Gain; which he beareth for God's ſake,

nor

not only ceasing from all Complaints; but exalting and glorifying the Name of the Lord, though even *in the Fires*.

Blessed is he, who from God's Hand, with a submissive Piety, receiveth the Rod of Correction: and wholly offereth and resigneth up himself to the divine Will, in all things without Reserve.

Blessed is the Man, who always seeketh and chooseth not that which is pleasant to himself, but that which pleaseth God best; who is not delighted in high Things, but rejoiceth much in such as are held of no Account: And who being despised, abused, and wounded, feeleth no Hurt thereby; yea, whom Tribulation it self causeth the more to abound in Joy, and who even considereth all temporal Loss, as Gain to the Soul.

CHAP. VI.

Of the Conformity of the Devout Soul to the Crucified JESUS.

A SOLILOQUY.

I *AM with him in Tribulation*, Psal. xci. 15.

The Servant.] What is this, Lord? Expound me this Word, I pray, which thou spakest: Open the Sense of this Verscle, for the Comfort of thy Servant.

The LORD.] Hear, my Son. When thou art in Tribulation, and in Sorrow of Heart, then art thou with Jesus, on the Cross. Lo, I am with thee.

When thou art comforted with the Grace of Devotion, and art delighted in Hymns and divine Songs; then dost thou rise again in Newness of Spirit, with me thy Jesus: and art as one come from the Dead, who, being raised out of the Sepulchre, singeth joyfully Hallelujah.

And when, with bended Knees and Heart thou entreateſt for the Pardon of thy Sins, and intimately grieveſt and mourneſt in thy Spirit, then doſt thou knock powerfully at the Gate of Heaven; And lo! I ſtand ready to open it unto thee, and alſo unto every returning Sinner.

But when thou moreover neglecteſt all earthly Things, and meditateſt within thy Heart upon none but the Heavenly; then doſt thou with thy Jeſus preſs forward into Heaven, and having paſſed the Gate, art joined to the Society of Saints and Angels. Thy *Converſation is* then not on the Earth properly, but *in Heaven.*

Be therefore Meek, Humble and Patient, in every Event and Infirmity that aſſaileth thee, for the ſake of God; and carry thy Croſs patiently together with JESUS, dying daily on the Croſs, for the Attainment of thy everlaſting Salvation; foraſmuch as every Affliction of the Fleſh endured with Patience, is the Medicine of the Soul, the Remedy for Sins, and the Hope of future Bleſſedneſs and Glory.

CHAP. VII.

Of the walking of a pure SOUL *with* GOD.

WALK *while ye have the Light*, Joh. xii. 35. He walketh with God in Light, who coveteth to have nothing of this World; but hath his Heart fix'd upon God in Heaven. For there is the hidden Treaſure of the Soul, the Lord Jeſus Chriſt, in whom all good Things are contain'd.

He is always miſerable and in want, let him have never ſo much, who hath not God. He hath God, who loveth God and keepeth his Word.

He rightly keepeth the Word of God, who uttereth not an idle Word; who ſheweth in Deed, what

what he profeſſeth in the Mouth; and who ſeeketh not at all his own Glory, but referreth all the Good which he either doth himſelf, or ſeeth done by others, purely and ſolely to the Glory of God.

He that pleaſeth himſelf, pleaſeth a Fool, and diſpleaſeth God. He that pleaſeth God, by denying himſelf, is certainly no Fool; but hath found the Path of Wiſdom, and hath the Light of God to walk by. Hence in all and every Good which Thou doſt, or ſpeakeſt, be diligent above all to pleaſe God: and ſo thou ſhalt receive from him yet greater Goods, and higher Benefits. Walk then with God, and abide in the Light: ſo ſhall the Light more and more break forth upon thee unto the perfect Day; and thy Joy ſhall abound. He who hath God for his Friend, can lack nothing: and he who walketh with God, never ſhall fall; nor ſhall he faint in the Way. Walk with Him while thou haſt the Light: and ſee thou make a right Uſe of that which thou haſt received. The Goods both of Nature and of Grace are from Him derived: let Him alone have the Glory of Both.

Of the Goods of Nature, what haſt thou to boaſt, ſince thou art but a poor Mortal, who muſt ſhortly be fed on by Worms? Hear, O young Man, one that is now Old: Withdraw thy ſelf from ſuch Things as are apt to diſtract thee; becauſe thou ſhalt not find reſt, unleſs thou return to thy Heart, and ſeek God above all Things that are called Good, and do very intimately Love him, and cloſely Adhere to Him, as the One Sovereign Good. So ſhalt thou obtain the Peace of Heart, and thy Reſt ſhall be in God.

CHAP. VIII.

Of PEACE *of* HEART, *and* REST *in* GOD.

In Pace factus eſt locus ejus. *Vulg. Lat.*

IN *Peace is his Place prepared.* Pſal. lxxvi. 2. Who is *in Peace?* He that is Meek and Humble of Heart. He it is whoſe Dwelling is with God, in a Place of Peace; and whoſe Habitation is in Love.

Why art thou willing to know concerning the State of others, how it is with them; and in the mean while neglecteſt thy own ſelf in many Things? Is this the Way of Peace? No, verily.

Behold, he who knows beſt to humble himſelf, and to ſuffer for God, is beſt at Peace. To ſuch an one, every Burthen is made light, for the Sake of God, whom he beareth in his Heart.

Bleſſed is the Man, who ſpeaketh with God, by praying, by meditating, by ſinging, by reading his holy Word; and who holdeth his Peace concerning other Matters, which are done in the World.

Whereſoever thou art, whereſoever thou paſſeſt, whereſoever thou ſeekeſt to flee, the Congitations of thy Heart, whether they be Good or Evil, do ſtill go along with thee, and leave thee not.

Good Meditation maketh the Heart glad; but that which is Evil, breedeth Sorrow. Wrath diſordereth, Envy blindeth, Hatred ſlayeth the Soul. Devout Reading inſtructeth, Prayer enkindleth; but by good Deeds is the Word of God fulfilled.

Holy Diſcourſe cleanſeth the Heart, when it is diſpoſed; and halloweth the Mind: Vain Diſcourſe on the contrary polluteth the Soul; and the Idle is an Occaſion to it of Falling. That which is Rough aggrieveth, but the Gentle appeaſeth; the Moral edifieth, the Hiſtorical confirmeth in the Faith, and the Heavenly raiſeth Heaven-ward, ſuch as are thereto Attentive. Cleanſe

Cleanſe thou thine Heart from all Wickedneſs, ſo ſhalt thou be in true Peace. There is no true Peace, no Peace that is good or deſirable, but in God, and with a godly Perſon, who doth all Things for God, whom he loveth.

Abide in Silence, and bear a little for God; ſo God ſhall deliver thee from every Burthen, and ſhall eaſe thee of all Inquietude.

A bleſſed Life, and a good Conſcience, give Confidence in God, whether in Tribulation, or even in Death it ſelf: But an evil Conſcience is always in Fear, in Strife, and in Anxiety.

The Paſſionate Man falleth ſuddenly from one Evil into another that is worſe: And of a Friend he frequently maketh an Enemy. The patient and the meek Man maketh of an Enemy a Friend; and he ſhall find God always merciful to him, becauſe of his Mercifulneſs to him that hath offended him.

CHAP. IX.

Of Recollection of the Heart with God.

He that gathereth not with me, ſcattereth, ſaith our Lord Jeſus Chriſt. *Luke* xii.

When thou ſhalt be much ſcattered, and find in thee but little Devotion, by reaſon either of the manifold Suggeſtions and Phantaſms of Satan, or the bitter Paſſions of thy own Heart, or the Diſpleaſures of Men troubling and perplexing thee: Thou muſt then ſeek to Gather in thy ſelf with Chriſt, and to recollect thy Soul in ſecret, as with Him and thee alone; and that chiefly by the Means of that moſt perfect Prayer which he himſelf hath taught thee.

Call upon thy Jesus for Mercy, and for the Grace of Divine Conſolation to be again reſtored to thee. And ſay with *David* in the Pſalm, *Lord, all my Deſire is before thee, and my Groaning is not hid from thee.* Say

Say also unto him, 'Lord, thou art my Hope from 'my Youth up; and I flee unto thee in my Tribula- 'tion. O Lord, teach me always to follow and per- 'form thy Will, and to forsake my own; because 'this is well pleasing unto thee, and is profitable to 'me, for the Salvation of my Soul.

'Lord grant that it may never happen to me to 'think, or desire, or do any thing that may displease 'Thee, or hurt my Neighbour; but that I may con- 'stantly behave my self on all Occasions, accord- 'ing as thou hast commanded me, and all that serve 'thee.

'When I do otherwise, correct me Lord in thy 'Mercy, and destroy me not in thine Anger. For 'thou art my God; and I am thy poor and frail Ser- 'vant, greatly needing thy Grace and thy Mercy 'on all Occasions. Let thy holy Name now, and 'to all Eternity in me be blessed above all. *Amen.*

CHAP. X.

Of Watchfulness and Prayer against TEMPTATIONS.

WATCH and Pray that ye enter not into Temptation. Matth. xiv. Either of the Flesh, or of the Spirit, or of the Devil, or of the World.

The Flesh suggesteth Uncleanness; the Spirit Pride; the Devil Envy; the World Vanity. To all which the Teaching of Christ is directly contrary in every Particular. For he presseth to keep Purity, Humility, Charity, and Contempt of the World: That by these we may be fitted to enter into the Kingdom of God, and to escape the bitter Pains of Hell.

Watch therefore thou must, O Christian, and pray at all Times, and in all Places, because no where is there any Security for thee, from the malicious Adversary

versary, who sleepeth not, neither resteth from Tempting; but runneth about, and seeketh whom he may deceive, or (if this cannot be) at least disturb and vex, and so hinder from many good Exercises; but from none more than that of Prayer, which he is specially set against, if that by any means he can make thee give it over.

Wherefore our Lord Jesus Christ, knowing the Tricks and Wiles of the Devil, and the Usefulness of Prayer, and considering the Strength of the Enemy, and the Weakness of Man; admonisheth strongly and powerfully his Disciples, and all Christians, to *Watch and Pray*, if they would not be overcome by their Enemies; that is, by their Vices and corrupt Affections. O watch then, and Pray, as did all the antient Saints, that ye may not fall in the Temptation: but may be delivered from the evil One, and from all Evil.

If you cannot read over the whole Psalter, or a great part of it, read at least one Psalm, or one single Verse however, and Meditate thereupon; for exciting the Heart upwards to God, by groaning in the Language of the Spirit, and by the Oracle of a *living* Voice.

For God is near unto all them who thus call upon him with Humility; since the humble Prayer of the Righteous, made in this Language, pierceth the Heavens, giveth Trust and Affiance in God; and breaketh all the Devil's Politicks and Strength, confounding his Threats, and trampling on his Trifles and Gewgaws.

If *without*, or in the World, thou art hindred, enter into thy Closet *within*: And according to Christ's Counsel, *shutting the Door thereof, pray to thy Father in secret*. Since he knoweth what thou thinkest, and what thou hast most need of.

Thus

Thus therefore in every Petition do thou pray: 'Father, thy Will always be done; not mine: Do with 'me as is pleasing to thee, and as is profitable for me.

If thou art present at the publick Service of the Church, bear thy Part therein with all Diligence; and joining with the Congregation, in what is Read or Sung, behave thy self as an Angel in the sight of God. But take heed when thou prayest or givest Thanks, with others, that thou preserve hiddenly the true Compunction of Spirit. And so please thou Men that outwardly behold thee, as not to displease God and his holy Angels.

For God more regards the Contrition of Heart, than the Loudness of the Voice. For by humble Prayer God is appeased, but by vain Glory he is offended. And hence art thou called on to assist in the holy Offices with a *pure* Heart and an *humble* Voice; that all Glorying may be here avoided, and so the Tempter be prevented from creeping in. Watch therefore and Pray, that thou enter not into the Temptation of the Devil: and that thou consent not to him, thinking to gain Applause.

By the silent weeping of the Heart Grace is acquired, and augmented: But by a dissolute Sound of the Voice, and undecent Loudness, Devotion is lost. Now for every Fault and Neglect herein committed, an Account must surely be given. From which may the Divine Goodness keep us always, and bring us in the End to the Heavenly Kingdom. *Amen.*

CHAP.

CHAP. XI.

The Fear of Future Punishment a Preservative in Temptation.

Confige timore tuo carnes meas. *Vulg. Lat.*

STAB my Flesh with the Fear of Thee, Psal. cxix. Useful is this Prayer, not only against the Vices of the *Flesh*, but also for depressing the Pride of Mind.

For these two Evils do trouble Man daily, and cease not to fight against him. Since either the *Flesh* coveteth those Things which are unlawful; or the *Spirit*, for the sake of somewhat that is or appeareth Good, groweth *Proud*, and seeketh Applause. Both is a very great Evil: On both sides the Peril is dreadful.

When therefore the wretched Flesh, the Flesh that must shortly die, doth tempt thee to Sin, think on the Torments of eternal Fire: And so shalt thou extinguish the Fire of Concupiscence with the Fire of Hell; and the greater Motions shall expel the less, that so the Spirit may be saved *as by Fire*. Consider also that every Delight of the Flesh is short; all the Joy of the World deceitful; and all the Comliness of the Body, and all Honour and Glory from Men, vain and fading. This indeed every one well knows; but few are they, alas! that duly consider the same.

As the Head-ach will make the Voluptuous to grieve, and pitifully to take on: So the Fear of Death and Hell may make the Passionate, and the Tempted, take heed of falling into Sin.

He that is without Fear, suddainly rusheth upon Evil: And he that humbleth not himself before God, and before the Congregation of his Saints, shall not stand in the Judgment, but shall be confounded by the evil Spirits.

This is a ſure and true Saying, which ſtandeth faſt, and deceiveth not: Let him be Man or Angel, *God reſiſteth the Proud; but giveth Grace to the Humble.* And the Mercy of the Lord is from Everlaſting even to Everlaſting with his Saints, and with thoſe whom he hath choſen for himſelf.

Fear therefore, O proud Worm, the Judgment of God in all thy Deeds; and take care not to boaſt for any vain Reputation which thou haſt.

When thou ſhalt have done all what thou canſt, and what in ſtrictneſs thou art obliged to; yet doſt thou fail ſtill in many Things, and art hardly able to give an Account of one of a thouſand of what is due.

Fear the Rod of God; fear his Staff; fear the Judgment to come. Nothing in the Wicked ſhall paſs unpuniſhed; as nothing in the Godly ſhall be unrewarded.

If thy Houſe now were on Fire, wouldeſt thou not be afraid, and ſoon get up, and flee away? Behold, what Fear and Dread here doth; and ſure the Thought of Pains never to end, and of a Fire not to be quenched, ought not to be leſs Effectual; but muſt expel from thee all Lukewarmneſs and Deadneſs, and introduce Earneſtneſs and Fervour of Prayer, that ſo thereby thy Eſcape may be from the Wrath to come.

CHAP. XII.

Of the Remembrance of our LORD's *Paſſion.*

BLESSED *are they that Mourn, for they ſhall be Comforted,* Matth. v.

Comforted by whom? By Chriſt for certain, in the Secret of their Heart; not by the World, in the Vanities

Vanities thereof. For the Merriment of the World is Enmity with Christ; and light Converſation and vain Laughter do not well agree with his ſacred *Paſſion*, and moſt bitter Wounds.

For had I but one Thorn of the Crown of *JESUS* in my Head, or ſticking in my Back, ſhould I laugh? No verily: But for Grief I ſhould rather Weep, and cry out aloud.

Had I alſo but one Nail of his Croſs in my Foot, whither ſhould I go, or whither run? No where certainly could I go, or run; but I ſhould ſit down and grieve, and by the Experience of my own Griefs, learn to Sympathize with Chriſt, and to Suffer with him.

And oh! That I could but moſt bitterly weep at the Foot of his Croſs, that I might obtain of him the Remiſſion of all my Sins. O how holy is the Grief, and how ſweet the Weeping, which from a Fellow-Suffering of the holy Wounds of our Lord Jeſus Chriſt, is largely poured out! O Sorrow not to be ſorrowed for! O Mourning big with Conſolation! O Tears moſt delicious, and moſt fruitful!

When therefore at any Time thou art weighed down, or art tempted, or art infirm, run immediately to the Shield of Prayer, and to the Banner of the holy Croſs: And ſo reſting in the holy Wounds of thy Jeſus, and there fixing thy ſelf, ſeek from thence the ſalutary Medicine for thy Vices, by devout Prayer, and the ſerious Recollection in thy Heart of his moſt holy Paſſion.

Ponder in thy Mind, and meaſure (if thou canſt) the Magnitude, the Longitude and the Altitude of that ſacred Croſs, whereon the Lord Jeſus hung naked, and was pierced with direful Nails for thee, even for thee, O Man!

Number attentively how many were the prickling Thorns in the Crown of thy Lord, which ſo ſharp-

ly

ly cut and lancinated the Head of the Son of God, even the holy Crown of the Head, and made the same to run down with Blood most largely.

Put now these, together with the other Arms of the Passion of Jesus Christ, close by thee; let them be always near thee, for a good Guard both in the Day and in the Night: That so the envious Enemy may not find thee at any time unguarded. Let him not surprise thee naked, and empty of such Divine Images, lest he fill thy Imagination with Pictures of his own, with sordid Pourtraitures, and with foul stinking Idols.

And when thou lyest down on thy Bed, remember the Bed of our Lord Jesus Christ: Consider how a poor little Manger was made a Bed for the Saviour of the World; and a beggarly Stable the Bed-Chamber for the King of Kings. Behold him wrapped in Swadling-Cloaths, and covered over with a little Hay, instead of a rich embroidered Mantle. Behold him also afterward in like manner destitute, and the very Foxes better provided for Lodging than he. And then, in the last place, behold him lying in a Sepulchre of Stone: Behold, I say, this thy Crucified Lord, buried in the Heart of the Earth; behold thy dead Lord, stretched out in his cold and stony Bed, and be thou by Faith as one *Buried* with him.

Here therefore rest thou in the Peace of Christ, forgetful of all the Things that are in the World; accounting them all Vile, and as Nothing, seem they never so great and pleasant: That so with him, thou may'st obtain a Resurrection, here in Righteousness and Grace; and hereafter, with all the Elect, in Glory everlasting.

CHAP.

CHAP. XIII.

Of the Invocation of the Holy Name of JESUS.

Dirige Domine Deus meus, in conspectu tuo viam meam. *Vulg. Lat.*

LEAD *me, O Lord, in thy Righteousness: Make my Way straight before thy Face.* Psal. v.

Disciple.] Thy Ways, O Lord Jesu Christ, are beautiful Ways; they are pleasant Ways; both clean and safe are they; Ways they are wherein I may rightly, and perfectly, Walk. Yea all thy Paths are Peaceable and Holy, made ready for the leading of all thy faithful Ones, who are truly humble in Heart, into thy heavenly Kingdom.

Master.] Whersoever therefore thou sojourneſt, or walkeſt; and whenever thou ſtandeſt, or ſitteſt down, call always upon JESUS. And that he may rightly Conduct thee in the Way, repeat thou heartily this holy Verſicle, *Make my Way*, O Lord, my God, *ſtrait before thy Face.*

Then in like manner, add this, "*O hold thou up my* "*Goings*, gracious Jeſu, *in thy Paths, that my Footſteps* "*ſlip not. Yea perfect* my Goings, dear Lord, here- "in; that *my Footſteps be not moved*, ſo as I be in- "clin'd to behold vain Things, or to ſpeak ſuch as "and idle and hurtful to thy Soul.

And after theſe, in the next Place, take this with thee that here followeth for a Viaticum, to feed on in thy Journey; and as a Staff to lean on, do thou hold it faſt in thy Hand: And often looking up to Heaven, do thou after this manner, in Faith, devoutly Pray, *viz.*

"May JESUS be preſent always with me in the "Way, in every Place, and at every Occaſion, for "my Guard and my Conduct: Leſt peradventure

" I go astray into By-paths; and through a Multi-
" tude of Phantasms, from within and without, be
" made to rove up and down, and so lose my self!

This holy Invocation is short to be repeated, light to be carried, easy to be retained; it is sweet to think on, mighty to Protect, and faithful to Guard; it is sociable to Walk with, is delectable to Recreate, and is amiable and friendly to Comfort; it is strong and potent, by Faith, to Succour; and wise and prudent to Lead, by a strait Course, every poor Pilgrim, and Despiser of the World, to Life and Rest eternal in the Heavens.

This holy Prayer, as it bringeth JESUS along with it, bringeth with him better Companions, and better Soldiers and Guards, than all the Kings and Princes of the World, can pretend to have about them. For the holy Name JESUS, in and by the strong Attraction of the Spirit, being thus invocated, attracteth to it the whole heavenly Court, and all the glorious Seraphick Hosts; which delight to encamp about the Favouries of their King, whom with all Reverence they gladly follow, wheresoever he goeth, or presenteth himself to any.

O how blessed is the Man, who by having JESUS, hath such a Guard about him!

Blessed is the Pilgrim, who in every Place and every Time of this his Banishment in the Body, calling upon that most holy Name, remembreth his Native heavenly Country; where the Blessed JESUS, the King of Saints and Angels, is waiting to receive him.

Blessed is the Pilgrim, who seeketh not to himself, an abiding Place in this World; but longeth to be dissolved, and to be with Christ in Heaven.

Blessed is the poor Beggar, who daily beggeth for the Bread of Heaven, and travelleth on, still begging, and will by no means give over humbly Supplicating

plicating at God's Table, until at last he receive a Crumb of this Divine Bread.

Blessed is the Man who is called to the Supper of the Lamb; and who, till he arrive at the Celestial Banquet, taketh here the Pledge of it, and by devout Communicating, spiritually Eateth and Drinketh with Christ.

This is a Disciple of *JESUS*, a Companion of Angels, a Fellow-Citizen of the Apostles, a Friend of Heaven, and God's Domestick Servant.

This Man shall receive the Blessing from the Lord; he shall receive Blessing and Mercy from the Lord Jesus, the God of his Salvation; and so soon as he crieth unto him, *JESU! JESU!* his Lord shall hear him from his holy Heaven, whatsoever Place or whatsoever Danger he may be in. For,

When the Disciples were sailing on the Sea, and near to be drowned, *JESUS* was presently with them, and calming all their Fears, said, *What fear ye?* Have Confidence; *It is I*; *be not afraid.* And now He saith the very same to every one of his Disciples and Followers, while they are here tossed on the tempestuous Sea of this World.

So soon as they cry unto the Lord Jesus in their Trouble, he delivereth them out of their Distress: He maketh by his Voice the Storm to cease, and by the Breath thereof all the Waves to be still, and the Billows, which made the Soul to roul to and fro, to be quiet.

CHRIST. *What are you afraid of? It is I; therefore fear not, for I am with you to the End.*

S. How sweet is the Voice of thy *JESUS* to thee, O Soul! It is Sweet to Comfort thee; Strong to Protect thee; Pleasant to make thee Merry and Joyful; it is Tender to bear with thee, and Gracious to giveth eeLife Eternal.

The Holy Child JESUS.

† *Ave Domine JESU.*

1.

JESUS full of *Truth and Grace,*
Visits now this lowly Place.
Jesus now to me descends;
Jesus me from Ill defends.
Hail my Jesu, Sweet and Mild!
All hail holy, humble Child!
Who, for sake of wretched Man,
Didst thy self into a Span
Contract; who fill'st th' Universe!
Thou do'st here thy self immerse,
Human Nature thus to fill:
And thy Blessings to distill,
Here and There on every side.
For Mankind, O happy Tide!
Thou thy Fulness do'st compress,
That his God Man may Possess;
So but Love enlarge his Mind.
Who much do's Love, shall much of Mercy find.

2.

JESUS full of *Mercy* is:
In his Mercy is Man's Bliss.

In

† See *Appendix*, Numb. XI.

In his Littleneſs Man's All.
Let us liſten to his Call.
Th' Infant Jeſus calls aloud:
He calls: *Why, O Man, ſo Proud?*
O venerable Manger!
Who is this Royal Stranger?
Lo! Here in a Manger lies,
More than Man can ever prize:
More than the whole World's Value.
Here Man is much too ſhallow.
Here's the Fulneſs of all Things:
Endleſs Fulneſs ever ſprings.
This ſmall Caſe does comprehend
The Beginning and the End.
Here are hidden Mines contain'd:
Here Heav'ns Treaſure is regain'd.
If this Treaſure Man wou'd find,
Let Man but Love, and to Himſelf be kind.

3.

JESUS full of *Kindneſs* is.
Never was there Love like HIS.
O bottomleſs Charity!
O wond'rous Humility!
See what in this Crib is laid!
See what God for Man has paid!
And be hence to Sin afraid.
See the World within a Crib!
Why ſo eaſy, why ſo glib,

Do the Wheels of Nature run
In Man Corrupt, and Undone?
Stop here, swift the Wheels, O Man!
And be sure all Things to scan.
Do not Soar, my Child, too high;
But with Jesus here to lye
Neglected, be thou content.
Let thy Mind on Him be bent.
Hither bring thy richest Store;
And the *Infant* KING Adore:
Who was in a *Stable* Born,
To bring down thy haughty Scorn.
Consider well his *humble* Ways.
The Humble Soul shall Humble Jesus Praise.

4.

Hail, O *JESU*, full of *Love!*
With rich *Graces*, from Above,
Come into, and fill my Heart;
NOW *thy Self* to me impart.
For without Thee I am Nought:
Who with Thee am richly Fraught.
Fraught with Heaven's richest Store,
How can I, ev'n, wish for more!
I was *Nought*, and Nought could Do,
When fast Bound by Deadly Foe.
Fast in Darkness I was *chain'd*;
In the Dungeon I remain'd.
Then Jesus in Arms of Light
Came, and Fears he scatter'd quite.

He

He my Prison made to shake:
He the Bars in sunder brake,
Thickest Bars of Darkness rent,
And so to the Captive sent
Life, and Liberty, and Joy.
Thus Life do's Death, Light Darkness do's destroy.

5.

Hail *JESU*, full of *Pity!*
Who from bright *Salem*'s City
Hither do'st in Grace descend,
My Wo and Misery to end.
I was *Poor*, yet wou'd be Rich;
For the World did me bewitch.
But no Riches I could find,
Unless in a *Dreaming* Mind.
I was *Blind*, yet thought I Saw:
And odd Pictures I did draw;
As *Fancy* did blindly rove
Here, There, Below and Above.
I was Wretched every way,
Having yet no Prop, nor Stay;
Till kind *JESUS* me did meet,
And most lovingly did greet.
He's the only Prop to me:
He my Stay shall only be.
Well might I without him slide,
When I had so *Blind* a Guide.

Reason too was Stupid grown,
And cou'd not discern her Own.
JESUS then shall guide my Mind.
Let not the Blind presume to lead the Blind.

6.

I was *Naked*, and cast out:
So thought th' World to range about.
For, alas! I knew it not;
Or, at least, had quite forgot.
Blind and Dark, nought could I see;
Till He came to Visit me.
Jesus came, and touch'd my Eye.
Touch'd of him, I to descry
My own Nakedness was made,
But Naked was not afraid.
For a Cov'ring there was near;
Under which I might appear.
So to Christ I Naked ran,
Which no sooner I began,
But to me strait he drew nigh,
His dear Merits to apply.
He put on me his Own Robe,
And into my Hand a Globe;
Over which a Cross was set.
For both Cross and Crown here met.
Thus for Cloathing Christ I had.
The Naked Soul is thus with *JESUS* Clad.

JESUS

7.

JESUS ever full of Light,
Comes to Visit this our Night.
Jesus is Eyes to the Blind:
A Robe of Light to the Mind.
Jesus is my Joy and Ease;
Is my Pardon and Release.
Still he's my Help. I was *Lame*;
When my Jesus to me came;
Strait he made the Lame to skip:
Strait he made my Heart to leap.
I was *Sick*: my Soul did Moan;
Bitterly my Heart did Groan.
My languid Heart scarce cou'd Cry
Help, O Help! Ah! none was nigh.
Jesus then to me drew near:
Jesus bad me not to fear.
Jesus my *Physician* is;
And my Life is bound in His.
He's my Life and only Bliss:
He's my Health and Happiness.
Jesus is my *Saving* Health,
Jesus is to me all Wealth.
So his Prescripts I but heed,
Well I hope therefore to speed.
None but the *Sick* do the *Physician* need.

CHAP.

CHAP. XIV.

Of the Spiritual COMBAT.

Viriliter agito & confortetur cor veſtrum. *Vulg. Lat.*

DO valiantly, and let your Heart be ſtrengthned. Pſal. xxxi.

As by the Paſſion and Croſs of JESUS, and the Sufferings of the holy Martyrs, we learn Patience; ſo by all what the other Saints of God have wrought in all Generations by Faith, operating through Charity, we ought to learn thoſe ſpecial Virtues and Graces wherein they principally excelled; and ſo through the Contempt of all worldly Things, with them to ſeek after the Things that are Heavenly and Eternal.

O Servant of God, ſtudy then to imitate the invincible and inſuperable Patience of the Great Heroes of Faith; and by their Example, learn to reſiſt the Devil, and to defeat all his Counſel.

Set before thee moreover the noble Inſtances of inviolable Conſtancy and Magnanimity in weak Women: And by their truly honourable Courage in the Combat againſt Fleſh and Blood, learn to ſpurn at, and caſt far from thee, all whatever defileth the Soul.

If God taking pity on thy Poverty, give thee temporal Goods; be not thereat lifted up; neither ſet thy Heart fooliſhly upon them; for thou knoweſt not, O Man, how long thou ſhalt be here, or mayeſt enjoy them. See thou be then hereof a good and faithful Steward.

Do not wiſh for a long, but for a good Life; remembring that a good Conſcience is better than all the Treaſures of the World. So much the more as thou ſhalt have of the earthly Things, ſo much the greater

greater doubtleſs is thy Account, and thou ſhalt accordingly be judged with more Severity. Verily, nothing is more fooliſh, or more abſurd, than to adhere to the World, whoſe Glory is ſhort, and whoſe beſt Eſtate is treacherous.

But Happy and Bleſſed are the wiſe Virgins, who have forſaken all Things for Chriſt: And who by the ſtrait and narrow Way, have ſtudied to arrive at their eternal Country. Lo, this is the true Wiſdom; however by the World it may be accounted Folly.

Know therefore, O all ye faithful and devout Servants of Jeſus Chriſt, that againſt the ſundry (both carnal and ſpiritual) Temptations, which ye are Subject to; ye muſt, as long as ye live in this World, fight, watch, pray, faſt, and labour.

The Fleſh muſt be chaſtiſed, and prudently kept under; that it covet not againſt the Spirit, and prevail not againſt the Soul. What avails it here, delicately to nouriſh the Fleſh, and hereafter to be grievouſly tormented? Or what Advantage is it here, to be praiſed and honoured by Men, and in the next World, to be confounded before God, and before all his Saints?

To ſuffer for Chriſt, and to bear Reproach and Contempt from the Wicked, is the greateſt Honour, Praiſe and Glory in the ſight of God, and of all the Bleſſed.

Hence he ſaith to his Diſciples, and therewith comforteth all the Faithful every where, who ſuffer Injury and Hardſhip for his Name's ſake: Bleſſed are ye, when Men ſhall revile you, and perſecute you, and ſhall ſay all Manner of Evil againſt you falſely, for my Sake: Rejoice, and be exceeding glad; for great is your Reward in Heaven. Theſe are the Words of Truth, let therefore your Heart be ſtrengthned!

CHAP.

CHAP. XV.

Of STABILITY *and* INSTABILITY.

Stabiles eſtote in omni opere Domini ſemper.
Vulg. Lat.

BE *ye Stedfaſt in every Work of the Lord always.* 1 Cor. xv. 58.

Tell me what thou art at all the Better, or the Holier, O Chriſtian, for running up and down, and ſeeing or hearing a great many Things, here and there where thou doſt viſit, which may bear a Relation to thy heavenly Country; if ſo that thou art by this Means the more ſcattered in thy Mind, and conſequently hindred from arriving at that which thou art ſeeking for.

Bleſſed is he, who keepeth his Heart, and his Body, from all Vain wandring Abroad: And, who, returneth preſently to himſelf with Sighs and Groans, begging Pardon of God, whenſoever he hath been ſcattering himſelf.

But wo unto thee, O ſilly Loiterer, who often wandereſt abroad, and fruitleſly ſpendeſt thy Time, to thy own Loſs, and to others Scandal. Idle Viſits, and vain Diſcourſe, what do they bring forth, but a melancholy Reckoning at laſt?

Much Peace is to him, who from his own Choice abideth in Solitude, waiteth on God in Secret, often Prayeth, converſeth with good Books, zealouſly readeth the Scriptures, and giveth himſelf up affectionately to holy Meditation, and Divine Contemplation.

Be thou ſtedfaſt therefore in the Work of thy Lord; and in the Lot, and Order, wherein he hath placed thee: That ſo he may eſtabliſh thy Heart, and thou mayeſt wander no more out. So ſhalt thou come

come to understand what this Peace of His is, and what this * *hidden Manna* is, which is tasted in Solitude when thou art with thy God Alone. For by none but such as do stedfastly persist in Waiting upon him, and who by the Perseverance of Faith, are Overcomers in the Spiritual Warfare, can this ever be Tasted.

Blessed is the Man, who holdeth out therefore, in the Patience of Faith, unmoveable, and abounding in the Work of the Lord, and who diligently keepeth his Steps from wandring out.

Blessed is the Man, whose Heart is fixed in the Lord, his Salvation; and who therefore gaddeth not after every Voice; nor is tossed up and down with every Wind.

See then that thou scatter not thy self, by running here and there; but that thou keep close to thy God, and watch his Voice at all Times, which Voice cannot be heard by thee, but in the Silence of all Flesh: And if at any Time it should happen, that thou be distracted with long Visits and Discourses, Recollect thy self again by long Silence; abiding within in secret, and both lamenting and retrieving thy Loss.

By the Things that are seen or heard, cometh the Distraction of Heart presently; but frequent Prayer, and internal Compunction, expelleth the hurtful Imaginations, and superfluous Cares; which are an Hindrance to thy Stability in the Work of the Lord. This observe thou carefully; so shalt thou be established, and shalt not be moved.

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* *See the* Appendix, *Numb.* II.

CHAP.

CHAP. XVI.

Of the divine Comfort in Tribulation for CHRIST.

IN *the World ye shall have Tribulation; but be of good Comfort, I have overcome the World,* Joh. xvi. 33.

It is often proverbially said, *To have a Companion in Misery is some Comfort.* But who now is this so good and pitiful a *Companion,* as knoweth how to Sympathize with the Miserable, and with the Infirm; and so to suffer with, and for them, as to give them solid Comfort? This is no other verily, than our Lord Jesus Christ, who suffered and was Crucified for us; and who in the holy Gospel calleth himself the Physician and Shepherd of Souls, and the Comforter of the Afflicted and Tribulated, of the Poor and Infirm, of the Lapsed and Wounded. *The whole* (saith he) *need no Physician, but the Sick,* Joh. x.

And so, in like manner, holy *David* speaketh of this very same *Companion,* after this manner comforting the Sorrowful: *The Lord is near unto them that are of a troubled Heart,* Psal. xxxi.

And again in another Psalm, the Holy Ghost there speaking of every Believer that is Tempted and Afflicted, and comforting him that he might not fall into Despair; God, by Himself, doth thus utter his Heart, saying, *I am with him in Trouble; I will deliver him, and bring him to Glory,* Psal. xci.

For it is a great Consolation indeed to the Sorrowful, and such as are in sundry manners Afflicted; that Christ was also in like manner Tempted, and Sorrowful, and with manifold Pains and Dolours for us Afflicted.

And unless it were useful and wholesome to our Soul, to suffer, and to be in Tribulation in the World; God, who is infinitely Good, and Just, and Wise in all his Ways, would never, for certain, permit this so to be. He

He therefore *that spared not his own Son*, his only Son, and the Beloved of his Bosom; but delivered him up for thee to be scourged, shall he not for thy Ingratitude, correct thee also, where and when he seeth Occasion? And if he spared not him whom he so loved; what art thou, O Servant, who darest to contradict his Stripes, being Guilty of many Sins, and wholly unworthy of his Love?

For it is just, that the wicked and unprofitable *Servant*, contradict not his Master, when smitten of him; and especially if it be but very moderately: When the *Son*, in all Things dutiful, and in nothing culpable, was with so many and so great Stripes smitten.

And just likewise it is, and most reasonable, that the *Patient* who wants to recover his Health, refuse not, for the sake of it, to take at least a little and a short Sip out that Cup; the very Dregs whereof were not refused to be drunk by the *Physician* himself, and that even in perfect Health: Who swallowed down the whole Cup of Bitterness which was presented him; that he might Purge out thereby all the Poison of Death; and that Man, who was mortally Wounded, both as to Soul and Body, might be perfectly by it recovered to Health, and made Partaker of Eternal Life.

The Burthen of the *Servant* is not a little lightened, in Consideration of the heavier Burthen of his innocent *Lord*. And the Grief of the languishing and sick Soul is exceedingly mitigated, if she diligently ponder how this short Affliction, supported with Patience and Meekness, is a Purge for her Sins, and the Hope of Everlasting Health and Salvation.

It is great and honourable, very great and honourable, for a poor Servant to be habited in the same

Cloaths as his Lord, and to be adorn'd with the Purple of the King's Son, wherewith he is made fit to be admitted to the Marriage of the eternal King. Now the Cloaths of JESUS are Humility of Heart, Poverty in Neceſſaries, Patience in Adverſities, and Perſeverance in Virtues. Theſe, theſe are the Robes of the King's Son, with which he choſe to Adorn himſelf, when he Tabernacled with Man upon the Earth. And who art thou that art aſhamed to wear theſe?

Bleſſed is he that underſtandeth, and *conſidereth the Poor and Needy* JESUS, who being infinitely Rich, ſtripped himſelf Naked of all, for our ſakes: And that followeth Him wiſely, taking up, and bearing patiently his Croſs, in dayly Labours for his Soul's Welfare even unto the Death.

Whoſoever accepteth God's Rod as a Boon, by the Stripes thereof obtaineth his Soul's everlaſting Health, and ſhall receive in Heaven a Crown of greater Glory.

CHAP. XVII.

Of the Guard of CONSCIENCE *in every Place.*

Anima mea in manibus meis ſemper. *Vulg. Lat.*

MY *Soul is always in my Hands,* Pſ. cxix. Nothing is more Profitable or Wholeſome for any one who longs to arrive at Life Eternal, than to be always thinking of the Health and Welfare of his immortal Part.

Read and run over all things; there is no Health to the Soul, but in God alone, nor any Reſt to it, but in the keeping of a good Conſcience; herein only conſiſts Salvation. Hence, ſaith the Lord, the Redeemer of Souls, to his Diſciples, *What*

is

is a Man profited, if he shall gain the whole World and lose his own Soul?

And he who hereon Meditates frequently, and takes better Care of the Welfare and Salvation of his Soul, than of Temporal Gain, or Bodily Meats, hath taken the right Course; this Man is a wise Merchant indeed, because he prefers and seeks the Eternal and Spiritual, before all perishable and corporeal Things.

This is one of the good and faithful Servants of Christ, who of *two* Talents, maketh *four*, and of *five*, *ten*; and he hideth not the *one* in the Earth, neither wrappeth it up, nor casteth it from him; nor despiseth it; but rather bestoweth he it on the Poor, as Christ's Substitute or Deputy, that he may in Christ's Name pray for him; or else offereth he it up on the Altar to God himself, so returning him Thanks even for the very least Gift which he hath received at his Hands.

Blessed is that Servant, who is Faithful and Prudent in the Management of a few Things, and who profitably layeth out all his Temporals; but of foreign Matters, which concern him not, holdeth his Peace, and therewith intermeddleth not; and who, for the sake of God, being made as it were Deaf and Dumb, passeth quietly and peaceably thro' the Tumults and Hurries of the World, and carrieth as before him his Soul in his Hands always, without any Fear or Solicitude.

Be not inquisitive of other Person's States; but only so far as the Love of God, and brotherly Compassion do require it.

Seek not after the Praises of Men, which are vain: nor fear at all their Reproaches, which hurt not; but do purify and humble the Soul, and highly Crown it in Heaven.

None is worthy of Honour *from* God, but he, who hath learnt to suffer Reproach *for* God. For,

The MEDITATION.

'AS Thou, O Lord Christ, hast suffered *for me*; so ought I in like manner to suffer *for Thee*, and to *follow* Thee as well as I am able. For Thou saidest to St. *Peter*, *Follow me*; and what Thou saidest to him, Thou saidest to all.

'But ah me! that I am able, Lord, to suffer so little for Thee. I often Propose, and I hardly Perform one of ten. There are many Words, but few Works. All is my Fault, and no Excuse is there. For it is my own Sloath and Carelesness that augments my Sins. Yea, it is I, even I alone, who am unto my self the Fountain of every Evil.

'What therefore remains there to be said, or to be thought as to these things; unless it be to beg Pardon, and to Pray for Mercy? Say then, O my Soul, *I have sinned: Lord Have Mercy upon me. Lord Jesu have Mercy upon me.*

'For so have all the Saints, O my Soul, before Thee done and taught; and so even until now do all the Faithful every Day. *Father*, say they, *Forgive us our Trespasses, as we forgive them that Trespass against us:* Do thou so in like manner, Forgiving all, and Praying for all, together with thy self, from the very Bottom of thy Heart. And beg that all may forgive thee, and Pray for thee to the Lord. And whensoever thou Prayest, Pray thou in the Unity of the whole Body of the Church, both in Heaven and Earth.

'Ye Saints and Friends of God, ye Holy and Elect, that are redeemed from the World, and are at Rest in the Bosom of your Lord; can ye have put off all Compassion for your Fellow-Members here Below; even Members with you of the same Body in Christ; but Weary, but heavy-Laden, but Oppressed

'preſſed and Depreſſed after ſundry manners? O 'all ye Saints that abide yet in this Vale below, 'whoſe delight is to Serve him both by Day and by 'Night, can ye be void of all Pity, and of all Bowels, 'for ſuch a Wretch as I am? O that I were remem- 'bred of you, ye bleſſed of the Lord; becauſe I am 'Infirm and Weak, and have need of all good Souls 'to aſſiſt me, and do humbly deſire for Chriſt's ſake 'to be aſſiſted of all.

'But O thou moſt holy One, the Saint of Saints, 'and the Holy of Holies; in whom, and through 'whom, are Sanctified and Conſecrated all the 'Saints of all Generations; incline thine Ear to the 'Cry of thy poor Servant, thy languiſhing Servant, 'thy ſick Servant; and reject not his Prayer that goeth 'not out of feigned Lips: *Hold thou me up, and I ſhall 'be ſafe: Yea my delight ſhall be ever in thy Statutes.*

The Soul's Addreſs to JESUS CHRIST.

'HELP me, O King of Saints, who haſt Bow- 'els infinitely more tender than even all they 'together: And graciouſly bow down thine Ear to 'my Sighing, when I look unto Thee in the Bitter- 'neſs of my Soul. *Help Thou me, and I ſhall be ſaved; 'ſo will I meditate on thy Judgment always; and thy Pre- 'cepts ſhall be my Songs in the Houſe of my Pilgrimage.*

'O that I could be but one of the leaſt of thy 'Flock, in the Kingdom which Thou haſt prepared 'for the lowly of Heart, and for them that love 'Thee!

'I will love Thee therefore, O Lord my Strength, 'from my whole Heart; as Thou haſt commanded me 'by thy holy Mouth. For Thou art my Hope, and 'my Salvation, and all my Deſire, O my Lord!

'Give Thou me a clear Underſtanding, againſt all 'Errour; a clean Heart, againſt all Impurity; a

'right Faith, against all Doubtfulness; a firm Hope, 'against all Diffidence; fervent Charity, against all 'Indifference and Lukewarmness; great Patience, 'against all Disturbance; holy Meditation, against 'every filthy Imagination; continual Prayer, a-'gainst all the Devil's Assaults; diligent Attention 'to thy Word Read, against the frequent Wandrings 'of the Mind; good Occupation and Employment, 'against the Tiresomness and Drowsiness of Heart; 'and lastly, a devout and habitual Remembrance of 'thy most sacred Passion, against the wounding and 'murthering of my Soul by all the Vices. Assist me, 'O my Lord and my God, with all these good Gifts, 'for thy Mercy's sake: And Confirm me in all thy 'holy Words. *Amen.*

CHAP. XVIII.

Of Solitude *and* Silence.

Ecce elongavi fugiens, & mansi in Solitudine. *Vulg. Lat.*

LO, *then would I get me afar off, and remain in the the Wilderness:* Psal. lv. 7. *Or,*

Behold! I am fled afar off: And I have remained in Solitude.

But why so? A. Because of the many Benefits which thence do proceed; and to avoid the Distractions of my Heart, from the Multiplicity of Things seen and heard. For what the Eye seeth not, and the Ear heareth not, that the Heart rueth not.

Hence to lie hid, and to be silent, is good for the Peace of Heart; and consequently it is no less so for the obtaining an Habit of devout Prayer and Meditation.

To this now conduceth not a little, a convenient Place for Retirement, out of the Noise and Bustle of the

the World. Oh that I had therefore but Wings like a Dove, for then would I flee away, and be at Reſt with my beloved.

Solitude and Silence are truly the great Supports of Purity and Piety: And he, whoſe Converſation is in Heaven, is certainly as much out of his Element, as a Fiſh out of Water, when drawn forth into the Crowd of the World. By the Converſation whereof, the devout and retired Soul is eaſily diſtracted and defiled; without it make haſt to withdraw itſelf home again, and to enter into its Cloſet, there to enjoy and converſe with God as before.

For thus the prudent Bee, having out of the Flowers gathered Honey, preſently flieth thence away, and rejoycing returneth again to her hidden and beloved Cell. What ſhe hath gathered, ſhe carrieth and hideth in her Hive; ſhe hoardeth it up therein, ſo as ſhe may have wherewith to live in the time of Winter, retired, and unobſerved. She concealeth, and keepeth in the Sweetneſs of the Odour; leſt by wandring abroad ſhe loſe again the Fruit of her Labour.

The precious Aromatick Drugs, and rich Perfumes, the more they are kept cloſe ſhut, do retain a ſtronger Fragrancy: Since being well ſtopped up, they are thereby fortified againſt the Air, which might diſperſe them; but being opened and expoſed, they the ſooner loſe the Virtue of their Odour.

Thoſe Flowers alſo that are touched with the Hands, are hurt thereby; which while they grow quietly on their Beds, untouched and uncropped, may be preſerved their whole Seaſon. Whereas lying much expoſed and open, they can never be ſecure for a Moment; but being fenced, and walled in, they are defended againſt the Injury both of Man and Beaſt.

Roſes in a Garden, well immured, grow ſafe; which wither, and are trodden under Foot, being caſt

out into the High-ways. Even so a wandring and unstable Christian, by gadding abroad, loseth himself, and decayeth, and dyeth, as to the Spiritual Life: But by separating thy self from the Crowd and Tumults of this Mix'd World, and abiding within, thou shalt keep the good Odour of divine Grace fresh and lively.

As a burning Candle is soon blown out by the Wind; but being hid in a Lanthorn, is kept lighted: So the Fervour of Devotion is more safely preserved in the secret Chamber, and in silent Solitariness; which more easily is dissipated by external Hurry and Noise.

Wherefore love Solitude and Silence, if thou desirest to possess Devotion, and to attain internal Peace: and cleave thou fast to these two Companions which will guard thee from the Evil of the World; and by subduing under thee thy Home-Enemies, will make thy Habitation Safe and Pleasant, as in God thy Dwelling-Place.

He need be very Strong and well Guarded, who can Converse in the World, and not be defiled by it: And whosoever outwardly can walk after the Methods thereof before Men, without meeting with inward Hindrances and Losses, must be arrived to a very great Perfection.

Abide then with God in Solitude; get thee away out of the Crowd far off; and remain as in the Wilderness, for the sake of Advancement in the Spiritual Life, separated from the Noise and Distraction of the World. Retire into thy Closet alone, as the blessed Virgin *Mary* remained alone, shut up in her Chamber, speaking with the holy Angel that was sent to her by GOD from Heaven: That so also the holy Angel, the Messenger of the Lord, the Heavenly Envoy, and faithful Keeper of thy Soul may come and Visit thee; and that the Evil Spirit may be made to de-

depart far from thee, together with all his Fancies and Imaginations.

A certain devout Lover of Silence said; *I seldom speak long with Men, without suffering within some hurt to Conscience.* And another; *That must be a very edifying Word indeed, which is better than Silence.* And a third, *Noble is that Word which is spoken in its season.* And a fourth added, *He who closeth his Mouth, is sure not to detract, nor to tell a Lye.*

O how Praise-worthy, and how pleasant is the Word of that watchful Speaker, which hath in it no Mixture of what is Evil or Vain, or Deceitful, or False.

Many speak many Words, and perhaps with no Evil Intention; but never without Peril of the Tongue prone to Evil. Great Peace is with him who bridleth then his Mouth, and abideth in Solitude, and Prayeth often.

Commend the silent virtuous Man; reprove the talkative Wanderer; shun the deceitful Flatterer. Him that is Humble and Devout study thou to follow; and bear thou patiently him that is grievous and burthensome. Imitate the one, suffer the other; flee from the Multitude, make haste to be Alone, and to be with Jesus: And say, *I covet nothing but to be with JESUS.*

A certain Religious Person once asked an Elder, What ought chiefly to be observed by him, that he might attain to true Peace and Devotion? Whereupon the Elder gave him this notable Answer; *Keep the Silence enjoined by the Fathers; avoid the Hurry of Men; and shun Idleness.*

There are Three Things necessary in a Life of religious Sequestration and Dedication, and they are grateful both to God and Angels; which are these, To *labour with the Hands*, against Idleness; to be *diligent in Reading*, against spiritual Weariness; and to be *instant in Prayer*, against the Devil's Treachery.

These the holy Fathers in all their Generations do praise: For the silent and waiting Christian, that is retired with God, is blessed of him from Heaven; and is better prepared to Contemplate the Divine Mysteries and Secrets, and is more highly Illuminated.

But the Noisy and the Busy-Body who gaddeth abroad, is rendred wholly unworthy of the Heavenly Gifts: Such an one is hereby incapacitated to admit the Divine Light and Grace; and doth much also to hinder others from receiving the same.

All the Divine Treasures are preserved by Solitude and Abstraction; and are watched by Silence, the faithful Guardian of the Heavenly Mind.

The proud Man knoweth not long to hold his Peace; because he would fain appear to be Somebody, and would be praised before others.

He that speaketh presumptuously, is by many deservedly laugh'd at: But he that shall modestly refrain from speaking, meriteth the Favour of the Standers by.

It is a great Humility of Heart to maintain a mean Sense and Opinion of ones self, and always to have better Thoughts of others.

It is a great Pride to abound in ones own Sense, and to stand in ones own private Will, however contrary to God, and to the Community whereof we are Members. This is the worst Leprosy which God hateth; and which he often striketh with sudden Death.

The Simple-hearted and the Inoffensive, being humbly Obedient, is every where Joyful and Safe.

To use few Words, to avoid all manner of Levity, to speak what is Profitable, and in Season, and to do all things with Moderation and Modesty, are generally by all held to be Praise-worthy. And if there be not due Measure and due Time observed, all is good for Nought.

For

For in all Things a Measure there must be:
Then to this Measure learn always to flee.
In Words, in Deeds, in Thoughts, this Measure keep;
Retiring to the Silent Awful Deep.

The Measure and the Limit must be added to all Things; and this is that which is properly call'd *Moderation*; which is a most beautiful Virtue, excellently embellishing and adorning the Mind.

This hence ought to have the first Place in Religion; because it will, by imposing the Discipline of Silence, fortify thee against vain and evil Talking: And not only so, but will direct thy Mind, Thoughts and Desires to God, who is beyond and above all Measure.

For Silence composeth the Thoughts, and all the unequal Imaginations, and tumultuous Operations of the Mind: And having stilled the Raging of the Waters, bringeth all into a sweet Calm, and a Divine Peace; surpassing the Comprehension of him that hath not entred into it.

Since this holy Silence is the Mother of Peace, and the Teacher of Wisdom: From which floweth after a sweet and secret manner the intrinsick Knowledge of God in thy self; and by which thou shalt be enabled to Penetrate even to the Center of the Divine Nature there manifested.

It is the best and most beautiful Dress of the Soul, imposing an Awe and Reverence on them that behold thee: And by it are all the noble Graces and Ornaments of the Spirit preserved. It is the very Voice and Harmony of Angels.

Let all Flesh be Silent therefore before God, who inhabiteth an Eternal Stilness: And let all the roving Imaginations be stopped, by Obedience to the still silent Power of the Grace of Christ.

Blessed is the Man who is obedient to this secret Grace and Power, overshadowing the Soul in Solitariness; and who retireth to the Rock of his Salvation, that he may there be secure from the Tempest of this most perilous World.

" But wo is me, Lord, that I am constrained thus " long to have my Habitation among these Tents of " *Kedar!* Oh that I had now, even now, Wings that " I might flee away to my desired Rest! O that I " could remain in Solitude with my God, even the " God of my Peace; and hide my self silently in the " Clifts of the Rock of my Deliverance, so as to " fear no Evil! For I would fain make haste to escape, " were it put once in my Power; because of the stor- " my Wind and Tempest which are in the World.

Blessed is the Man who keepeth his Heart and his Mouth, together with all his Senses, which by Nature are enclined to Evil: That he Sin not, and so offend God and his Neighbour.

If Silence, the Watchman as it were of the Soul, shut the Door against all strange Guests, and all idle Intruders, then is it well, and blessed is that Man. But if this Watchman abide not always on his Post and Duty, then the most noble Gifts and Treasures of the Mind are exposed, and exceedingly debased, if not utterly lost.

Whoever offendeth not in Word is a perfect Man; because he is able also therewith to bridle the whole Body. And he that hereby taketh heed to his Ways, and knoweth when to keep Silence, even from good Words, the same is a wise Man: In whose Heart, while he is musing, such a Fire of Divine Love shall be enkindled, as shall at length burst out into raptu- rous Flames.

He

He shall not walk in a vain Shadow, nor shall he after the manner of the World disquiet himself in vain; for his Hope is made sure in God, from whom all Shadows pass away; and he shall number his Days in Righteousness and Peace.

But it is not thus with him, who goeth off from his Guard, and who unbridleth his Mouth to Vanity; for he fleeth from that Righteousness which is sown in Peace.

Thence there is no Peace for him, but Confusion and Wrath. Such an one is tossed too and fro with an evil Wind of the World; and he is a Stranger to the Quiet of the Soul.

He is not Contrite in Heart, who hath Pleasure either in hearing or reciting before others, vain Words. And he never can keep the Grace of Contrition, who keepeth not the Outgoings of his Heart and Mouth.

Hadst thou the Crucified JESUS fixed in thine Heart, there would not lightly go forth from thy Mouth, so much as one vain or idle Word. But because thou hast not JESUS firmly enclosed in thy Heart, hence thou often seekest for that Comfort which is outward, weak, and trifling; and is of little or no Help to those real Griefs and Pains which inwardly oppress thy Spirit. For it is JESUS alone who bestoweth the true Comfort of Soul; and who healeth all the Diseases thereof through Vice. In a Moment, and with one only Word, he can deliver the Pained and the Troubled from every Evil. For greater is the Grace of God in the Good, than the Guilt of Man in the Evil Principle.

Why hearest thou then the vain Rumours of the World, which cause but Disturbance to thee, and Distraction of Heart? And why neglectest thou the sweet salutary Speeches of thy Lord Christ, which only are able to Consolate thee, and to Fortifie thee in every Tribulation, both by Day and by Night?

To

To ſpeak little, and in Seaſon, for Edification, and with Modeſty, is the Part of a Wiſe Man. To ſpeak much, or out of Seaſon, or not for Edification, or with Opiniativeneſs is the Part of one who is a Stranger to Wiſdom; and ſuch an one ſhall be ſure to know Vanity and Sorrow.

Without the Gift of Silence, there is neither right Thinking, nor proper Speaking. And with it both Thoughts and Words are truly and properly ordered; and the true Divine Salt, which is the Savour of Life unto Life, is hereby communicated to the Soul.

And this is that which Chriſt ſaith, *Have Salt in your ſelves; and have Peace one with another.* And the Apoſtle *Paul, Let your Speech be alway with Grace, ſeaſoned with Salt.* And holy *Job, Can that which is unſavory, be eaten without Salt?* He ſoon loſeth the Grace of Devotion, who keepeth not the Door of his Heart; and ſo ſuffereth this Bleſſed Salt to be loſt, or to loſe its Savour. He is not truly Devout in Heart who willingly heareth vain Relations. And he who can be pleaſed in reciting them again, thereby ſheweth, that he wanteth this Salt; and he ſhall abide diſtracted in Heart, without finding the true Reſt, which the devout Solitary Dove is poſſeſſed of.

SOLI

SOLITUDE.

Esto devotus DEO totus.

BE but devoted all to GOD;
And to the World Unknown:
So GOD *Himself* to thee will give;
And thou and HE shall be *Alone.*

Blest Solitude! Blest Company!
To be *with* GOD *Alone!*
O who wou'd not the World forsake,
To be with CHRIST *made One!*

Blest *Solitude*, where *Two* are *One!*
Where *All* is *Unity!*
Where GOD is *All*, and Man is *Nought!*
O full Felicity!

Thou *Heaven* art to me on *Earth*;
God's Kingdom here Below.
Thou art my fruitful Paradise;
In which the Graces grow.

CHAP. XIX.

Of the REFUGE *of the* POOR.

THE Poor committeth himself unto thee: Thou art the Helper of the Fatherless, Psal. x. 14.

Blessed is that Poor Man, who hath God for his Helper, in every Tribulation; for his Comforter, in Anguish; for his only Hope and Confidence, in his last Hours; and for a Crown of Glory, in the Kingdom of Eternal Blessedness.

The Poverty, which is willingly for Christ's sake embraced, is a most precious Vertue, freely rewarded of Christ, with the heavenly unperishable Riches.

In many Perils, and in daily Cares, are the Rich of this World: From all of which, the Servant of Christ, who for his Sake hath renounced all Things of the World, is Free.

Great is the Freedom of the faithful Soul, that having Nothing, yet possesseth All Things in Christ, who for us was made Poor.

He hanging Naked on the Cross, had not whereon to lean his Head, or where to move either Hand or Foot. And who is there, that is found like unto this *Poor Man*, as to all his Indigencies? Verily, none.

For this Reason, therefore, is the Name of Him alone, Exalted above all Things that are in Heaven, and in Earth: Even the Name of the Man JESUS, Blessed for ever and ever.

Hail Sacred Poverty, *God's Darling dear!*
If His own Son, thy Liv'ry chose to wear,
Then what art thou, Proud Man, who dost despise
That which appear'd so Precious in his Eyes?

II. He

II. He is truly Poor in Spirit, who is not proud of any good Word or Deed; and who doth not covet to be placed in an higher Degree, leſt his Fall ſhould be the more Grievous.

O how great a Vertue is Poverty, for the ſake of the Kingdom of God, and of the Love of Chriſt! which openeth the Gate of Heaven; which increaſeth the Crown of Glory; and which, with the Holy *Martyrs*, is meet to receive, after that the ſhort Diſtreſs of this Life ſhall be finiſhed in Chriſt's Service, the triumphant Palm of Patience.

For this is truly and faithfully to ſerve Chriſt, for the Love of him to bear Penury, and the many other Diſadvantages attending it.

Bleſſed is he, who can of Neceſſity and Infirmity make a Vertue; and who in all what he ſuffereth, followeth God's Will.

Be not therefore, O poor Man, too much dejected, when thou ſuffereſt Want; neither take it too heinouſly, if thou be derided, or forſaken of thy Friends, even of thy beſt Friends.

Turn thy Heart to Chriſt, who, for thy ſake, was made Poor and Infirm; ſeek thy Comfort from God, and in God alone, if thou wiſheſt to be in Joy always. For other Comforts ſought for from without, avail nothing; they neither laſt, nor do they ſatisfy at all, how great ſoever in Appearance.

Chooſe then, Jeſus Chriſt the Son of God, for thy ſpecial Friend and Kinſman: Leave all others beſides, for the Sake of this Friend, when thou art called of him.

Shun every Companion, that would hinder thee from the holy Service of Chriſt, and draw thee to the World, and to the Gates of Hell. For broad is the Way that leadeth to Deſtruction, and many there be that walk therein.

He

He alone is sufficient to give thee perfect Comfort, who is able to give the Kingdom of Heaven, to all that forsake the Kingdom of the World, with all the Pomp and Glory thereof.

For the World passeth away, and the Lust thereof, as a Vapour, and as the Flower of the Field which withereth.

Abide therefore most constantly, in thy good Resolution of always serving God, in Contempt and Despight of the World; and persevere thou Night and Day, in many Labours and Tribulations, according to thy first Love, wholly devoting thy self to God, and studying to follow Christ, in the Royal Way of the Cross, though to the forsaking even of Father and Mother, and all earthly Relations. That so, not only the Hundred fold Reward, for whatever thou hast parted with for his sake, may be given thee, O poor and forlorn Christian; but that thou, together with all them who shall have in like manner, trodden in his blessed Steps, denying themselves, and forsaking all Things for the Love of him; mayest hereafter, eternally Rejoice in his Kingdom, and Triumph with him who hath overcome the World, and who for thee subdueth all Things under his Feet for ever and ever.

Remember, how that for a little Labour, and a short Pain in this World endured, there remaineth for thee an everlasting Rest in Heaven.

Do thou then diligently ponder on the sacred Wounds of Christ, and on the sharp Sores of poor *Lazarus*; and this will be helpful to thee in the Agony, when thou art to die, and to pass out of this World. Yea, remember *Lazarus*.

CHAP.

CHAP. XX.

Of the Poor and Infirm LAZARUS.

A MEDITATION *and* SOLILOQUY.

Ego sum Pauper & Dolens, Deus adjuva me.
Vulg. Lat.

I *AM Poor and Sorrowful, God help me,* Psal. lxix. 29. This is the Voice of the Poor and Infirm, sighing unto God for Help and Salvation. But the Lord heareth the Poor, and despiseth not the Sighs of his Afflicted. As for me, when I am Poor therefore, and in Heaviness, thy Help shall lift me up: Yea, thy Help, O God, shall lift me up only, and set me on high; that I may praise thy Name with a Song, and magnifie thee with Thanksgiving.

O poor and infirm Christian, bear for a little Time, the Dolours of the Body, and Penury in Food and Raiment; for as much as thou art not to be long here, or to be in Pain.

Give God Thanks; for that it is easier now to suffer Chastisement with the Poor and the Weak, than hereafter to be tormented with the Rich and the Mighty Ones.

Call to mind thy past Evils, whereby thou hast often offended God and thy Neighbour; and willingly endure the Rod of the Lord, for the Purification of thy Soul, and for the Forgiveness of Sins through Faith.

Remember also for thy Comfort, all the grievous Pains, and holy Wounds of Christ; forasmuch as he for thy sake endured many and far more heavy Stripes.

O Remem-

Remember too, for thy Easement, the poor and the ulcerated *Lazarus*, after Death, joyfully received into *Abraham*'s Bosom; and fear thou the End of the delicate Rich Man, *Buried in Hell.*

Blessed is he, who understandeth, and considereth. O how is this poor good Man had in everlasting Remembrance! He had, I suppose, no Rich Friends to Visit him, nor Servants or Attendants to Wait upon him; but, as Christ saith, the Dogs came to him, and licked his Sores. These alone, in so great Misery, were left to be his Comforters. And what is more miserable, than for a Man to be destitute of all human Comfort, and to be left only to be comforted of Beasts? Yet was there no Impatience, or Murmuring heard from his Mouth; but rather giving of Thanks, and the Voice of Praise.

But observe, where the Uncharitableness of Man refused the least Comfort, there the Tenderness of Brutes was made to appear the more Illustrious, by their kind and obsequious Attendance.

Murmur not therefore, O thou Infirm and Diseased, if for an Hour thou art left without Comfort, being violently racked with bodily Ails and Infirmities; but consider rather with thy self, how from the Dispensation of the Divine Mercy this cometh to pass; that being here Maimed, or Burnt, or Wounded, thou mayest not perish hereafter.

Patiently bear then the Pains and Dolours of Sickness, or other natural Infirmity; and be glad, that thou art sometimes forsaken of Men, that so, with the poor despised *Lazarus* thou may'st be made meet to enter the Gates of the Heavenly Kingdom.

CHAP. XXI.

Of the clear Understanding of the HOLY SCRIPTURE.

THE Declaration of thy Words enlighteneth, and giveth Understanding to the Simple, Psal. cxix. 130. Whatsoever Things are written either in the Old or New Testament, are written for our Soul's Teaching, that we may faithfully serve God, hating Evil, and cleaving to God the Supream Good, with a pure, entire and perfect Heart, here and hereafter.

What then thou art ignorant of, humbly enquire after; and those Things which therein thou understandest not well, seek reverently to have declared to thee by such as are more Skilful. For as much as the Declaration or Interpretation of God's Word enlighteneth the Hearts of the Simple, and the little Ones.

And if yet thou art not able to conceive the Higher and the Greater Matters thou meetest with; come and learn the Lesser with the little Ones, according as the Lord Jesus saith, *Suffer the little Ones to come unto me; for of such is the Kingdom of Heaven.*

Those Things that surpass thy Understanding, do not rashly dive into; but commit all to the holy Spirit: Believing them to be firmly and infallibly True; because vouched by him: Since the holy Spirit is the Teacher of all Truth, and cannot be thence the Witness of any Falshood, or Error.

That many have many Doubts, this is no Fault of the sacred Scripture it self: But it is the Blindness of their Minds, and their Negligence in studying the holy Books; which do contain in them all the Necessaries for Eternal Salvation.

Read therefore gladly the Canonical Scriptures, and diligently regard the Expositions of those who

are therein Learned, and make it their chief Study to understand the same.

But yet for the sake of Reading, see thou neglect not Prayer; neither forbear thou the publick Offices of the Church. For oftentimes in Prayer, and in the sacred Offices, many Divine Secrets are opened to the Devout and the Humble, which are hidden from the pompous and curious Searchers.

It is very good for the Simple and the Unlearned, to have all Things proposed to them simply and plainly. Subtle and fine Words are not at all good for these, but are rather hurtful. Nevertheless they sometimes may hear that which is more Secret and Mysterious, if the obscure Sayings be explained.

They who diligently give heed to the Lessons, when read either in Church or at Home; and who with Care and Caution seek out what the Words of the History do *inwardly* contain under them; may thereby feed on the Honycomb out of every Word of God, which they hear or read.

Hence as long as Man liveth in the Mortal Body, he is always capable of learning more and more, and of proceeding on still to the Knowledge of higher and deeper Things: Nevertheless he shall not arrive to the clear Understanding, and the thorough Sight of the Angels and blessed Saints, till by Christ he attain the Glory of Everlasting Blessedness.

Solid and strong Meat is prejudicial to the little and weak Ones. Tender Food and slender Drink nourish Babes. The plain Instruments of Musick, and plain Song, do often give a more pleasant Sound, and more rejoice the Heart, than all the more artificial and loud Chantings, or delicate Quaverings, which do rather disorder, than refresh weak Minds. These do often to cause such, an Aversion, rather a Delight.

Great

I am Nothing; I have Nothing; I covet Nothing but IESUS.

Great Lightenings, and ſtrong Flaſhes, are apt to blind the Eyes; but the Light which is in a Lanthorn preſerveth the Eye-ſight.

Deep Rivers drown them that unwarily Swim therein: But they that go over a Bridge do more ſafely eſcape the Perils of the Water.

Oftentimes it is known that a Lamb freely paſſeth in a plain Way; where a ſtrong Ox falleth, and is ſeized: So the Ox is bound thereupon, and ſlain.

So he who Believeth ſimply, and Obeyeth humbly, findeth Grace: When the Self-confident loſeth even what he hath.

I have ſeen the ſimple of Heart, when in Prayer, weep for Devotion; while others, who have had a greater Reputation, and have made a louder Noiſe, have been wholly dry, and without any ſuch Senſe.

Whence now cometh this to paſs? It is ſurely becauſe the ſimple and the humble Man ſtudieth to pleaſe God, in every Thing which he doeth or ſpeaketh not to the other.

The Voice of the ſimple in Heart is with God in Heaven: The Voice of the wandring Heart, and of the loud Singer, or Chanter, is before Men in the Streets, and publick Ways of the City.

He who ſeriouſly attendeth to the Senſe of the Pſalms, and with a lowly Voice leiſurely readeth, or chanteth, feeleth thence a very great Sweetneſs of Devotion. For truly Sweet is the Lord to them that are upright of Heart; who ſeek his Glory, not their own Praiſe.

Bleſſed is that Word which proceedeth out of the Mouth of the Speaker, or Singer, whereby the Hearer's Heart is powerfully touched and moved.

The Cock before he Croweth, beateth and clappeth himſelf with his Wings: So muſt thou alſo do in like manner. He rouſeth himſelf: So muſt thou, when thou art about either to Pray, or to ſing Pſalms.

And thou must before first to Correct thy self, before thou attempt to Correct another.

He Teacheth well and prudently, who beginneth with himself; and in the first place at Home amendeth, what he observeth and disliketh in others.

So St. *Paul*, while he was Instructing others, calleth himself, out of Humility, a greater Sinner than all others; saying,

P. *Christ Jesus came into the World to save Sinners, of whom I am chief, and not worthy to be called an Apostle.*

Q. But why, O most blessed *Paul?*

P. *Because I persecuted the Church of God.*

Q. And how then must the Saint, the *Chosen Vessel*, (such as thou, O *Paul*, wast from Heaven declared) be truly and worthily Glorified?

P. Not of my self, nor from Men; but by the Calling and Revelation of Jesus Christ, of whom I have learned to be Meek and Humble, and to Obey his Gospel. No good Thing do I attribute to my self, but whatever I have Done or Taught that Good is, the whole thereof I in the first Place ascribe to him, who hath called me by his Grace unto the Faith which I preach and keep even till Death: For by the Grace of God alone, *I am what I am:* And his Grace in me hath not been in vain; but always abideth in me, and shall abide, until I arrive at Him, who with his most precious Blood hath redeemed and saved me. To whom be Glory for ever. *Amen.*

CHAP.

CHAP. XXII.

Of Patience for CHRIST'S *sake.*

IN your Patience poſſeſs ye your Souls, Luk. xxi. 19. When any one therefore doth ſpeak roughly to you, or unjuſtly reprove you, be not preſently Angry, neither anſwer roughly again; but either hold your Peace, or Speak humbly, and bear all Patiently, as did JESUS.

Nevertheleſs, when there is a real need for Speaking, and it may be Profitable, then Anſwer courteouſly, and Teach prudently; even as Chriſt, when he was buffeted in the Face, did anſwer the High Prieſt's Servant with Words of Truth and Gentleneſs.

So doſt thou the more Edify others; and ſhalt free thy ſelf from Shame and Confuſion.

In every Event of Things how croſs ſoever, and in every Contradiction of wicked Tongues, be ſure to keep Patience: And for Chriſt's ſake learn thou to hold thy Peace, when thou hearеſt thy ſelf thwarted and reproached.

In all Things mind earneſtly the Proficiency of thy Soul, and attend diligently this moſt excellent Gift of Patience, which ſo adorneth the Soul with the Chriſtian Virtues, and conducteth thee to the glorious Palm of the Martyrs.

This hath Chriſt Taught thee: And in his Paſſion this hath he by Fact demonſtrated. For when he was accuſed of the Chief Prieſts and Elders of the People, he anſwered not again: And being led as a Lamb to the Slaughter, he opened not his Mouth. He fulfilled in Deed, what he declared in Word: *Learn of me; for I am meek and lowly of Heart; and ye ſhall find Reſt unto your Souls.*

There is not now any where found the true *Reſt*, or ſecure Peace, but in God only: And by the means

of true Humility and of Patience, whereby all Contrarieties are overcome, and all Adversities are baffled.

Wherefore in GOD let thy whole Hope be: Not in any Creature, be it great or small; because without God, all things are vain and unprofitable; but with God all Things are good and profitable.

CHAP. XXIII.

Of the Conversation of an Humble and Retired Christian.

Fuge dilecte mi, fuge. *Vulg. Lat.*

FLEE, *my Beloved, Flee away*, Cant. viii. 14.

Q. Why *Flee away?*

A. Because of the many Perils of the World, which do frequently happen to those that are much conversant in secular Affairs.

He who is truly desirous to devote himself to God, loveth to be Alone, that he may the better give himself up to Prayer, and both to Reading and Writing that which may tend to the Edification of himself and others. And so by many good and profitable Exercises he is kept from Sin, and guarded from the Danger of the World; and fruitfully spendeth his Time, and edifieth others.

But he who loveth to be much from Home, and to make fruitless Visits after the Fashion of the World; cannot but expect to suffer Loss by such a Method. And when he retireth back to his Closet, he will not find either his Heart so pure, or his Devotion so warm, as before he went Abroad.

He that is Humble Indeed, seeketh no Praise for his good Deeds; but he ascribeth all the Good thereof to God, as he taketh all the Evil to himself. Hence he loveth to be at Home, and fleeth the Shadow of the World; that he may not be caught by the Praise of Men. He

He that uttereth a Lye with his Mouth, driveth Christ away from his Heart.

He that seeketh high Things doth but confound himself, and is justly for it cheated by his own Seeking.

He that speaketh uprightly and dealeth plainly, will be Honoured and Loved of all.

We are all Brethren by Creation, and all Sinners by our natural Birth; but by the Grace of Christ being called and baptized into the Faith, we are then cleansed and are united with Christ: and so become Brethren in the Spirit.

Let not any one therefore despise another; let not any one deride another, nor hurt or injure him in any thing. But rather for God's sake let each one help and instruct another as much as ever he is able, and as he desireth to be done to himself when he needeth.

He who strengtheneth the weak in Faith, by holy Communication, thereby reacheth forth the Bread of Heaven to him that is faint and languishing.

He who comforteth the troubled in Heart, drinketh to the thirsty the Cup of Life.

He who with the softest Discourse appeaseth the Rage of the Wrathful, doth as with Honey anoint the Dog's Tongue; so that with his Bitings he may hurt no Body.

He who silenceth a Man of a loose disorderly Tongue, doth beget by it much Peace in a Religious Society.

He who preferreth himself before others of the same Society, doth by that shew himself a Fool, and is worthy of Confusion.

He who humbleth himself in all things, and submitteth to others, doth deserve greater Grace, and is prepared for greater Glory.

The

The Merciful and the Humble Man by Prayer and holy Retirement breaketh the Devil's Snares, and escapeth: which the Proud, by vain Boasting, runneth into, and perisheth.

From which may the most Merciful JESUS always keep us, and graciously lead us through all to the Joys of Heaven. *Amen.*

CHAP. XXIV.

Of Prudent Admonition, and Brotherly Compassion.

PHYSICIAN, *heal thy self,* Luk. iv. 23.

1. Have this Saying always in thy Mind, before thou speakest and admonishest any one, lest perhaps thou Sin, by indiscreetly or unjustly reproving thy Brother.

The Mouth of the Just and of the Prudent keepeth always Time and Measure in speaking: and first considereth well the Nature and Person of the Man to be Admonished, lest peradventure he should destroy, or at least hurt, him whom he intendeth to heal.

The Mouth which is well Instructed and Discreet, is as it were a Vessel all of solid Gold, full of precious Ointment: It sendeth forth a most pleasant Smell, and is worthy of all Honour.

By thy good Words and Religious Manners, the Men of the World are Edified, the Sloathful are excited, the Careless are reproved, the Dissolute are pricked at Heart, the Ignorant are instructed, and the Devout are inflamed.

For much rather by lively Examples are Men drawn to the Contempt of the World, and to a thorough Amendment of Life, than by many Words of secular or worldly Knowledge.

It is no great Skill, or Virtue, to be able to Teach and Admoniſh others: but to be able well to Govern ones own ſelf, and to take Admonitions and Reproofs kindly; and zealouſly to take care there to amend ones ſelf, wherein one is Corrected, is for certain a great Part of Wiſdom, and ſo is accounted both with God and Man.

2. Learn now to turn things that are doubtful to the beſt Senſe, to refrain paſſing a Cenſure on ſuch as are unknown, to take heed of ſuch as are openly Evil, to cover thy own Nakedneſs, to avoid giving Scandal to any, that the Contagion thereof ſpread not, and to bear with the Defects and Infirmities of thy weak Brethren.

And thoſe things which after all thou canſt not mend in them, commit thou to God. Think with thy ſelf how God in many things hath born with thee, and how he ſtill beareth with thee every Day; and yet nevertheleſs thou art not amended, as thou often propoſeſt and promiſeſt. Notwithſtanding which He doth with Mercy tolerate thee, and with Patience expect that thou ſhouldeſt Repent, and know better thy own Infirmities, and humbly beg Pardon for them, and will have thee ſlight no body, neither Judge any one raſhly. Bear therefore with thy Brother in a few things, like as God beareth with thee in many.

The Devout and the Humble Chriſtian uſeth but few Words in giving Admonition; leſt by exceeding herein, he ſhould loſe the inward Recollection of his Mind, and be drawn too much outwards.

The meek Reprover beareth patiently; Beſeecheth, rather than Chideth; condoleth alſo with the Offender, and ſheweth himſelf by real Deeds a Friend to him.

He certainly expoſeth himſelf to many Perils, and groweth Vile, who is forward to Teach and Order others. He

He who loveth Vain-Glory cannot long hold his Peace, nor hide his Ignorance; while he would appear to be knowing, he bluſheth to do mean and ſervile Works, to ſtand behind others, and to ſit in the lowermoſt Seat. And yet it is in reality the greateſt Honour to ſhew in all things Humility, to have a mean Opinion of ones ſelf with reſpect to others, and to be willing to be a Servant of all for His ſake; who ſaith, *I am among you, as he that ſerveth.*

3. Learn firſt to hold thy Peace, before thou ſpeak; leſt thou be confounded before the Elders. Safer it is to ſay nothing, than to utter Folly.

It is a great Art to know how to hold thy Peace, when thou art Reproved: and it is great Wiſdom to know how to ſpeak Modeſtly in Seaſon, what is right and meet, before the Learned and the Wiſe.

The Unwiſe Perſon knoweth not how to keep, in ſpeaking, either Time, or Meaſure, or Order: and ſo thereby many Evils do happen to him; and he is of all juſtly rejected.

He that is bold and quick to Speak, calleth himſelf Fool: and by venturing too far, he is moſt nigh to a Fall.

If a Man being inſtructed heareth, and being reproved replieth not again, but obeyeth, there is Hope in ſuch an one, of great Proficiency; and in Virtue he ſhall flouriſh as the Lily.

It is great Pride to ſtand in ones own, againſt God's, Will; and not to acquieſce in the Counſels of the Elders, who are by Him ſet over us.

But becauſe it is difficult for a Man in all his Words and Deeds to keep the due Mean, and to ſtand on his Guard; therefore Loneſomneſs and Silence have been by the Experience of the Wiſe recommended to us, that, ſhunning the Crowd and Multiplicity of the World, we might give ourſelves up to Prayer, and Divine Contemplation.

CHAP.

CHAP. XXV.

Of the Consideration of DEATH *and* ETERNITY.

WATCH, for ye know not the Day, or the Hour, Matth. xxv.

Happy is that Soul, who frequently thinketh of the last Hour, when all things are to cease in this Life, be they Joyful or Sorrowful; and both Reproaches and Honours shall have an end together.

Happy is that little poor Soul, who for God's sake becometh a Pilgrim here, and for the Cross of Christ despiseth all Worldly Glories and Pomps, be they never so Great or so Beautiful.

In the last Hour they shall all be left at once; and from the Eyes of the Possessor shall perish all his Castles and goodly Mansions, all his Territories and Mannours, all his Vessels of Gold and Silver, all his rich dainty Dishes and spiced Bowls.

Then shall likewise cease the Harp, the Trumpet, the Pipe, and the Guitar; all Play, Sport, Laughter, Dancing, Shouting, Singing, and every Voice of Mirth, both in the publick Places, and in the private Houses; because the Hearts of all Men and Women living shall be reduced to nought, and all the Earth shall start with sore Dread from before the Face of the Almighty.

O how Wise is He now that daily pondereth these things, and prepareth himself betimes for the Perception of future Goods, and eternal Joys!

Blessed is he, who of his own Accord leaveth behind all whatever would detain him in his heavenly Progress; and freely quitteth those things which bring carnal Delight in this World, where every thing that appeareth Good is full of Perils and Snares.

Blessed

Bleſſed is the Pilgrim, who in this his Baniſhment, often mourneth and grieveth, as longing to be Diſſolved, and to be with Chriſt in the Celeſtial Kingdom.

Bleſſed is he who hateth this World, and thoſe things which are in the World, as Enticements to Sin, and fleeth with *Elias* into the Deſart, that he be not touched with the Evil thereof.

Bleſſed is he who watcheth Day and Night againſt the Temptations incident to him, and frequently thereupon Prayeth, as with the ſame *Elias*, * *It is enough for me Lord, take away my Soul.*

Since as long as the Soul is in the Body, and the Body is nouriſhed with Earthly Meats, Man is never Pure from Sins, nor free from Temptations, nor ſecure from Falls. If he fall not now, yet he may fall another Time.

'It is therefore enough for me, Lord, if it pleaſeth Thee to take unto thyſelf my Soul: Yea, it is better for me to go hence with a good Hope, and to depart in thy Grace; than to ſee the Evils which are coming, and to live amidſt ſo many and manifold Dangers.

He then is much deceived, who coveteth to live long here; and propoundeth many things, not knowing what the Morrow may bring forth.

For no Man hath a Security of living, even but one Day: neither can he obtain from the *Pope* a Bull never to dye, or Purchaſe with Money a Prebend, or any Eccleſiaſtical Preferment which ſhall laſt always.

For as much as no ſooner hath ſome one obtained the Grant of a Biſhoprick, or a Prelature, but Death very often ſuddenly ſurpriſeth him, and taketh away all again immediately at once. And ſo he muſt depart as Poor and Naked from *Rome*, as when he firſt came

* *Sufficit mihi Domine, tolle animam meam.* 1 Ki. xix. Vulg. Lat.

came to that Court. Yea, even Lord *Pope* likewiſe himſelf, and Lord Cardinal, are ſtripped by Death, as well as the meaneſt of poor Mortals: They die, and are ſucceeded by others, who muſt alſo in like manner ſhortly die.

It is read in the Hiſtories of the ancient Fathers, who lived very long † *who was, who was, who was,* and ſo on: And the Concluſion of all is, *And he died.*

For we all dye, let our Days here be more or fewer; and as Water do we fall into the Earth from whence we are.

What is all the Time of our Life but a ſhort Inſtant, even this preſent *Now*, which is gone even before it can be thought on? What elſe but a flying Wind; but a Vapour that paſſeth away; but the Morning Redneſs which the Sun ſcattereth, and a Gueſt which returneth no more? As Lightning in the Twink of an Eye, ſo do all the Kingdoms and Times of the World paſs away.

Number all the Days, the Hours, the Months, and the Years of thy Life, and tell where they now are. They are paſſed as the Shadow of the Sun, and are periſhed as the Spider's Web: The Wind hath blown upon them, and the Work thereof is periſhed.

Nothing is Stable and Permanent upon Earth, out of which was formed *Adam* and his Children. All is Vain and Frail, whatſoever in the World appeareth Great, Lovely, and Delighful.

Let not therefore the Allurements thereof deceive thee, nor the Injuries thereof diſturb thee: Let not the one enſnare thee; nor the other afflict thee. There is nothing ſo outwardly glorious, or ſo adorned

† *Fuit, Fuit, Fuit.*

adorned with Gold and with precious Stones, which groweth not Vile, being dead and buried.

Wherefore in every Work that thou doeſt, and in every Place that thou art; whitherſoever thou goeſt, and whereſoever thou paſſeſt, be ever mindful of the End of Life, and of the laſt Hour which thou knoweſt not.

Happy is he, who longeth with Bleſſed *Paul* to be diſſolved, that he may be with Chriſt. For this is much better than to live longer in the Fleſh, and to be abſent from God as a Pilgrim and Traveller, and to be toſſed up and down with the Waves of the World.

If thou haſt JESUS always in thy Mind, and Prayeſt to him daily in Truth and Spirit, then ſhalt thou have a Ground of Hope concerning his Kingdom; who ſaith, *Father, I will that where I am, there may alſo be this thy Servant whom thou haſt given me.*

Bleſſed is that Servant, who ſhall be accounted worthy to hear in the laſt Day, from the Mouth of Chriſt, this moſt ſweet Word of Comfort; † *Well done thou good and faithful Servant, becauſe thou haſt been faithful over a few things, enter thou into the Joy of thy Lord.*

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* *See Appendix, Num.* XII.

CHAP.

CHAP. XXVI.

Of divine Praise: With the Breathings of an ARDENT SOUL, *after Enjoyment of* GOD, *in her heavenly Country.*

PRAISE *the Lord, O my Soul,* Psal. ciii. O my Soul, praise Thou the Lord, from whom proceedeth every good Thing, both that which now is, and which shall abide for ever. Bless, O my Soul! our Lord; never forget thou all his Benefits to thee, nor how he hath made his Greatness most wonderfully to appear unto thee.

See therefore that thou refer all things to Him, as the Author and Finisher, the Beginning and the End, of every good Word and Work in thee; and with great Thankfulness and Gratitude do thou intimately, from the Ground of the Heart, Praise him: That so the Gifts of the heavenly Grace, may flow again towards thee in a larger Stream; till at length thou arrive at the Fountain-head it self of endless Life and Bliss, to the Country of everlasting Brightness, and to the Vision of the divine Presence and Glory.

And indeed nothing is better, nothing wholesomer, nothing sweeter, nothing pleasanter, nothing worthier, nothing higher, nothing happier, nothing perfecter, and in one Word, nothing more Blessed, than for thee most ardently to Love, and most highly to Praise GOD. O let all that is within thee bless his holy Name!

This I say an Hundred Times, and a Thousand Times do I repeat it; and could I press it over and over Thousands of Thousands of Times, yet never could I enough inculcate it: "That of all Studies "there is none so excellent, and of all Works none "so Eminent, as to Love and Praise God, thy Crea-

" tor and Redeemer with all thy Heart, with all thy " Soul, with all thy Mind, and with all thy Strength.

This do as long as thou liveſt, and haſt Underſtanding: This thoroughly do, in Word and in Deed, Day and Night, Morning and Evening, Noon, and Midnight, every Hour and every Moment.

To the utmoſt of thy Power and Knowledge, entirely, purely, nakedly, Cleave thou always unto GOD: That unto thee GOD may be All in all Things, before All, and above All, by thee Beloved, Bleſſed, Praiſed, and Super-eminently exalted to all Eternity; and that it may be thence well with thee without End, or fear of End.

Rejoice therefore greatly, O thou faithful Soul, in the Lord thy God, even as the bleſſed Virgin rejoiced in JESUS her Saviour.

Magnify and Praiſe thy God, who made thee, and redeemed thee, and is the God of thy Salvation, to whom thou art moreover indebted for very many and great Benefits, Day by Day graciouſly beſtowed on thee: for all which thou art never ſufficient, fully and worthily to give him Thanks; even though thou wert an Holy Angel.

Nevertheleſs Praiſe thou, and give Thanks, as a mortal Man; needing God's Mercy, and always ſeeking and imploring it. Ceaſe not to Pray, ceaſe not to Praiſe God.

Though thou often falleſt, and offendeſt him; yet ſhalt not thou thence deſpair, but thou ſhalt rather humble thy ſelf, and ſo ſhalt thou Pray.

Love God, and thou ſhalt be Loved; for Love amendeth all paſt Faults, and reſtoreth to Favour; Purifieth, and Healeth; Enlightneth, and Enkindleth; driveth away Melancholy, and begetteth Joy of Heart; even ſuch Joy as the World knoweth not, and ſuch as Fleſh and Blood cannot conceive.

Praise God, and thou shalt be praised; Bless, and thou shalt be blessed; Sanctify, and thou shalt be sanctified; Magnify, and thou shalt be magnified; Glorify God, and thou shalt be glorified of him, in Body, and in Soul.

The Servant.] But when shall this be, Lord? When wilt thou fill my Mouth with perpetual Praise, and make my Spirit to Exult, and my Soul to Rejoice with thy Saints, in thy Glory?

The LORD.] Endure a little Time, and thou shalt see great Wonders, when the seventh and last Trumpet shall Sound. Then will I give unto my Saints, for every Labour and Dolour of theirs, Rest and Life everlasting. And now what wouldst thou have more?

The Servant.] Nothing else truly at all. Since Thou alone art sufficient for me, O my God, who givest to thy Lovers and Praisers, Life Eternal: And who, instead of very little Things, conferrest such as are Immense; instead of the Lowest, the Highest; and instead of the Perishable, the Everlasting and unperishable Ones.

The Elder.] My Son, give thy self to God, and All that thou hast: Give him whatever thou *doest*, whatever thou *knowest*, whatever thou *canst*, so shalt thou be Richer than before, and dearer unto God. And with St. *Paul* thou shalt be able to say, *As having nothing* in Self-Propiety, and yet *possessing all things* in God: As Poor and Sorrowing in this World; but as Rich and always Rejoicing in the Lord; being certain of the promised Recompence, laid up for thee in the Heavens.

A devout ASPIRATION *and* SOLILOQUY.

THE Servant.] O Lord God, the Salvation of my Countenance, and my God, when wilt thou make me glad in thy Kingdom, with thy most bright Countenance?

O when wilt thou Enlighten all my Darkneſſes, with the Splendor of eternal Light? When wilt thou take away all my Obſtacles, and remove all Dolours from the midſt of my Heart, O Thou true Peace, Thou ſupream Beatitude and moſt perfect Felicity?

O when ſhall I without any Impediment, follow Thee ſafely and freely, whitherſoever Thou goeſt, Lord?

O when ſhall I ſee Thee clearly with mine Eyes, without a Glaſs, without a Riddle, without Parables, without Figures, without Queſtionings, without Doubts, without Opinions, without Interrogating or conſulting the Maſters.

O when ſhall I know all theſe Things, which I believe in the holy Scriptures, and read of in various Books, and hear with my Ears oftentime, concerning my God; concerning the holy Angels and all their Choires; and concerning the Glory and Bleſſedneſs of the heavenly Country; and the Peace and unutterable Joy of the bliſsful Citizens Above?

O when ſhall I be there? When ſhall I come and appear in thy Sight, and behold thy Joyful Face, and the Glory of thy Kingdom, with Cherubims and Seraphims, and all thy Saints?

But Ah! That Hour cometh not yet; the Gate of Heaven is yet ſhut againſt me. Therefore groan I in Heart, as long as I ſhall be here, till I come unto Thee my GOD.

A COMMEMORATION.

The Patience of the MARTYRS.

Sustine Dolores cum Laurentio.

BEAR Dolours with *Laurentius*;
Slight Honours with *Vincentius*;
Love *JESUS* with *Ignatius*;
Bear Losses with *Eustathius*.
With *GEORGE* do thou the Dragon slay;
And bear the Palm, by Faith, away.
Thus thou shalt wear the *Martyrs Crown:*
And sit with Saints of great Renown.

CHAP. XXVII.

Of the Praise of the Holy ANGELS *in* HEAVEN.

A SOLILOQUY.

BEFORE the Angels, will I sing Praise unto thee, Psal. cxxxviii. 1.

The Servant.] O King most High, O God most highly to be Praised, Creator of all Things, Angels and Men; how long shall I abide on the Earth, and be kept afar off from Thee, and from all thy holy Angels in the Heavens?

Ah me poor and unhappy One! How long shall I feed with Men on the earthly Bread, the Bread of Labour and of Grief; and be deprived of the Bread of Angels, containing the Sweetness of every Taste?

O Lord, when shall I hear the Voice of thy Praise, out of the Mouths of thy Angels in Heaven; as some heretofore have heard the Voice of many Angels, Singing together in Concert, *Holy, Holy, Holy!*

O that I were one with them, and that I had such a Voice also! How gladly would I Praise Thee with them, and above all the highest and loftiest Songs of Heaven Sing to Thee, and Magnify Thy holy Name eternally!

O ye Cherubim and Seraphim, how sweetly, how deliciously, how beautifully, how fervently, and how excellently, do ye Sing and Jubilate aloud, before the Majesty of God; without ever thinking it long, without ever being tired at it, without any Cessation in an eternal Circle of Happiness!

Hence therefore to me every Human Voice is Hoarse; every Singing is Discord; every Symphony

is

is but Dry; every Musick Grating; every Harp out of Tune; every Organ Mute; every worldly Joy, Anxiety; every Diversion, Howling; all Food, Insipid; all Flesh, Grass; all Wine, Gall and Vinegar; all Honey, Poison; all that is accounted by the World Pleasant, is to me Harsh and Unsavoury; all Comelineſs, a Stench; all rich and gaudy Attire, Filth and Dung; all Honour and Glory, but Vanity and Smoak; and all that is here Precious and Noble, Vile and Deformed; yea, All Things as Nothing; in Comparison of Eternal Life, Eternal Glory, and Eternal Joyfulneſs, in the Sight of God; and of his Angels; who all in one, do most loudly Praise together, his Holy and Glorious Majesty, Night and Day without End.

But because I am not able to climb up in Spirit, to those sublime Songs of the Heavens, neither am sufficient fully to comprehend or to learn them as I ought; therefore do I bemoan and greatly despise my self, in Dust and Ashes; and before God and before all Men, I here bow my Knees, and humbly beg Pardon, as not worthy to Live.

For my Works, yea, my good Works, so at least esteemed, are truly Null; and as nothing are even my best Works, without thy Grace and Mercy, O Lord! Which Grace thou mightily delightest to manifest over all thy Creation; and that without Number and Measure. O the Depth and the Extent of thy Mercy which is over all thy Works!

O the Heighth of the Riches of the Wisdom and Knowledge of God; how profound are all thy Judgments, and true from everlasting to everlasting, over the Good and the Bad, over the Grateful and the Ungrateful, over the Pious and Impious; so that no one can fully find out thy Works, neither can he justly complain for any Thing, by Thee omitted or unprovided for. Blessed therefore always be thou

my God; and magnified be thy Name henceforth and for ever.

CHAP. XXVIII.

A Confession *of the devout Lover of* GOD.

A Meditation *and* Prayer.

Dirigatur, Domine, oratio mea ſicut incenſus in conſpectu tuo. *Vulg. Lat.*

LET my Prayer be directed, Lord, before thee as Incenſe, Pſal. cxli. 2.

I long, O Lord, my God, I greatly long with all thy Saints, and even with all Creatures, in every Place and Time, devoutly to Praiſe Thee, to Bleſs Thee, to Proclaim Thee, to Glorify Thee, and with a pure Heart to Love Thee always; and, above all thy Works, to Magnifie and Exalt thy holy Name perpetually; becauſe Thou art my God, and I am thy poor Servant.

Thou art my Light, and my Hope, O my God. Thou art my Fortitude, my Patience, my Praiſe, and my Glory, O my God! Thou art my Wiſdom, and my Prudence; my Beauty, and my pleaſant Savourineſs, O my God!

Thou, my Jesus, art my Muſick, and my Harp; my Organ and my Timbrel, art Thou; O my God! Thou art my Pſalm and my Hymn, my Anthem and my Jubilee, my God!

Thou art my Helmet, and my Breaſt-Plate; Thou art my Bow, and my Sword; my God! Thou art my Buckler.

Thou art my Treaſure, my Gold, my Silver; my Talent Thou art for the Payment of all my Debts, O my God!

Thou

Thou art my Houſe, my Caſtle, my Palace, O my God! Thou art my Shield and my Banner; the Tower of my Strength, and the Defender of my Life, O my God!

Thou art my Garden, and my fruitful Paradiſe, O my God! Yea, a Fountain of Gardens thou art to me; and a Well-ſpring of Living Waters, with Streams of Wiſdom and Knowledge, O my God!

Thou art my Roſe and my Lily; even as the Roſe of *Sharon*, and as the Lily of the Valleys, ſo art thou, O Jeſu, to thy Lover! Thou art my Garland and my Crown; my Robe and my Diadem, art thou my Jeſu.

Thou art to me, as a Bed of Spices and Sweet Flowers. O my ſweeteſt Jeſu! Honey and Milk are under thy Tongue; thy Lips drop as the Honey-Comb, with Mercies and Conſolations; thy Mouth is moſt ſweet to me, and the Law which thence goeth forth, ſweeter than the Honey-Comb, O my deareſt Jeſu! Thy Commandments are altogether lovely: Thy Words better to me, than Thouſands of God and Silver, O my Lord, and my God!

Thou Jeſu, art my Bread; thou art my Wine; thou art to me, the Food of Life and Immortality; thou art my Cup of Salvation, O my Lord!

Thou Jeſu art my Light, and my Lamp; thou art my Leading Star, yea, thou art my Sun and my Glory, O my Jeſu!

Thou Jeſu art my Leader, and my Inſtructor; my Shepherd, and my Maſter: Thou art both the Supporter and Reſtorer of my Life; my Medicine, and my Phyſician, O my Jeſu!

In Thee, all Things I find; and all Things I have, through Thy free Donation: And whatever elſe I ſeek for, or deſire beſide Thee, or out of Thee, doth nought avail me.

A PRAYER in every STATE of LIFE.

OPEN therefore, good Lord, my Heart in thy holy Law, restore to me the Joy of thy Salvation; enlarge my Heart to run thy Way; confirm me in thy Words; because there is none besides thee that can help, no other that can save, and bring to eternal Life. Hear me, O my God, when I cry unto thee, in whatsoever State I am: Hear me, when I deprecate thy Wrath: Hear me, when I am Afflicted and Persecuted in the World: Hear me, both when I Mourn, and when I Rejoice: Hear me, Lord, when I am Infirm, and when I am Sound. In all States, and at all Times, I recommend my self wholly unto thee, and Bless thee to all Eternity. Amen.

CHAP. XXIX.

Of the UNION *of the* HEART *to be had with* GOD.

RETURN unto thy Rest, O my Soul, for the Lord hath dealt bountifully with thee, Psal. cxvi. 7.

The Servant] He verily is thy Rest, and thy Peace; he is Life, Salvation and Blessedness, to Thee. All the Good which Thou therefore doest, seest, and heareſt, refer always, O my Soul, to God's Praise; that so thou mayest have Peace, and keep a good Conscience.

The ELDER.] Stand not, Abide not, Rejoice not in Thy self, or in any Other; but Stand in God alone; Abide in him, and Rejoice in him purely, stedfastly and perfectly; as who giveth all Things, and worketh all Things in All, through his great Bounty, and immense Liberality.

The Servant.] O who will give me such Grace, as I may refer all Things to the Praise and Honour of

of the Lord my God; and all Things may rightly do, as I am bound, and as I am able to do; and that no Thing, small or great, may withdraw me from God, or Infect me, or at all disturb me, or any wise, in any Thing hinder me? But perhaps it is not possible for me, now to arrive to such a State as this. Is it possible, or no?

The ELDER.] Every Thing is possible with God, who can soon Unite to himself the devout Soul, by Grace, in Love. For this the Perfect and *Pure Love* of God, can do in a Moment, as often as it pleaseth: That, in the Oblivion of all Creatures, thy Soul may be perfectly *United* to him alone, and with the Fire of his Love vehemently Enflamed, and even Melted.

The Soul's Soliloquy.

O My God, my Love! Whom I long for in the Place of my Pilgrimage, when shall I thus to Thee be wholly united, with all the Powers of my Soul, those Powers which by Thee are given, and graciously infused?

Let every Creature of Thine, be Silent before Thee, O my God! Do Thou alone speak to me; be Present with me, and Enlighten me, O Thou who art All in All, and above all the heavenly Lights and Spirits, eternally Blessed.

Happy is the Soul, which being Comfortless in the World, is Comforted of God; which being unknown of Men, is known by the holy Angels; being slighted by the Wicked, is delighted in by the Godly, being despised by the Proud, is esteemed by the Humble; being separated from the Carnal, is gathered in with the Spiritual; being derided by the great Ones, is honoured by the little Ones; being as dead Without, is yet ever alive Within; being afflicted

ed in the Flesh, is refreshed in the Spirit; being weak in Body, is strong in Mind; being marred in Countenance, is beautiful in Conscience; being fatigued by Labour, is coroborated by Prayer; being weighed down with the Load of this Life, is lifted up by the heavenly Comfort; and lastly, being by the Flesh held in the World, is by the Spirit raised to Heaven, and coupled with Christ.

Happy is the Person who hath JESUS, and with him hath all Angels and Saints to Befriend him in this Life, to accompany him in the Way, and to receive him into Glory.

Happy is the Soul, which forgetting her own People, and her Father's House, hath forsaken all Things, that so the King of Heaven may have Pleasure in her Beauty. For with Joy and Gladness shall such an One, having walked here in the narrow Way of the Cross, enter into the King's Palace.

Happy art thou, if thou hast the God of Heaven for thy Father, the blessed JESUS for thy Brother, the Jerusalem Above for thy Mother, the Angels for thy Friends, and all the Saints for thy most near Allies and Relations.

Happy and Blessed art thou, if having such Friends and Relations, thou honourest this Father, lovest this Brother, and observest the Law of this Mother, according to all that thou art commanded.

To which end in all thy Retirements and Communions with God, remember the whole Family that is in Heaven and Earth, as Headed by Christ Jesus: Whose Voice, as Master of the Family, thou shalt in all Things listen to; and whose Example thou shalt constantly set before thee, communicating thy self to others, as he hath communicated himself to thee, in the Humility and Patience of Love.

For

For if the Fire of his Love be but enkindled in thy Soul, and thy Heart be as it were melted down therewith, thou ſhalt love all whom he loveth; and honour all whom he honoureth; and endure alſo, and bear with all whom he endureth and beareth with: Thou ſhalt conſider all his Members, as Fellow-Members with thee; and each one in his Place ſhalt thou eſteem, without deſpiſing the very leaſt and meaneſt as Unworthy: Thou ſhalt, in a Word, by ſtanding in Him, ſtand in all his Relations alſo; and thy Heart being knit with his Heart, can never be ſeparated from any that are His.

Hence thou ſhalt account all them that delight to do his Will, thy true Kinsfolks; and all ſincere Chriſtians whatever, thy Friends: The aged in Chriſt, and them who have known him that is from the Beginning, thou ſhalt eſteem as Fathers in God; the young Men in Chriſt, who have overcome the wicked One, thou ſhalt hold for thy Brethren in Spirit; and the little Children, who are yet but weak and tender, thou ſhalt take into thy Arms, as thy JESUS did; not drive them away from thee, as his Apoſtles would have done: Thou ſhalt look on the Poor as thy Nephews; the Weakly and Infirm as thy Domeſticks; the Afflicted and Oppreſſed as thy Chamber-Fellows; the Derided and Deſpiſed for his ſake, as thy moſt lovely Companions; the Meek and the Humble, as thy Fellow-Livery-Men; the Sober and the Chaſte, as Boarders with thee at the ſame Table; the Patient and Self-Crucified, as Fellow-Soldiers; the Pilgrims and Strangers in this World, as Fellow-Travellers; the devout Matrons as Mothers, and the Virgins as Siſters; all the Faithful as being of the ſame Blood; all the Spiritual, and ſpecially Devoted, as moſt Honourable and Noble; and all that forſake the World's Service to ſerve Chriſt, as Co-Heirs of the heavenly Kingdom.

Lo, this is the holy Generation, the noble Offspring, born of God, founded on Faith, ſtrengthened by Hope, adorned with Charity, armed with Patience, proved in the Fire; eſtabliſhed by Conſtancy, and moſt well pleaſing to and beloved of God.

CHAP. XXX.

Of the true Peace to be ſought for in GOD *only.*

PEACE *be unto you. It is I; be not afraid.* Joh. xx. 21, 26. *and* Matth. xiv. 27.

In Chriſt Jeſus the total Salvation, and true Peace of the Soul conſiſteth. And he who loveth Chriſt hath Peace, and reſteth in him; neither doth he affect to ſeek any thing beſides, beyond, or without Chriſt.

The Peace of the faithful Soul in this Life, is to endure many Adverſities for the Love of God, and in the Name of Chriſt. He erreth and is deceived, who thinketh otherwiſe.

In vain doth that Man labour, who firſt propoſeth not God in every Deed and Enterprize, and who ſetteth not Chriſt before him principally in every Deſign, neither ſeeketh after and longeth for Him Purely.

There is no Peace to the Wicked, ſaith the Lord: But there is great Peace to them that love thy Law, O Lord!

The Peace which Chriſt recommended, and which he too promiſed, hath its Exiſtence in profound Humility, and in the Abnegation of Self-Will, neither is it to be found but in the Mortification of every depraved Pleaſure, and in the Refuſal of all Worldly Praiſe, and outward Conſolation by and in periſhing Things.

Keep

Keep therefore thy Heart inwardly, and all thy Senſes outwardly, leſt thou be caught with ſome Allurement and Recreation of the Soul which may prove very perilous and hurtful to her.

The Creatures are indeed often Helpful, if they be rightly and purely refer'd to the Praiſe and Honour of the Creator; and be moderately and diſcreetly uſed, for our own and others Benefit. But they are more often Hurtful, even the beſt and moſt beautiful of them, when they are too curiouſly and earneſtly viewed, luſted after, and delighted in; and when, againſt Reaſon and God's Honour, they tickle the Heart, and move and allure the Mind.

As the Wiſe of Heart here ſtand upon their Guard, and are kept in Safety; ſo the Fools, by going off from it, are here unawares enſnared. Riches can Tempt, Money can Corrupt, Delights can Infect, and Feaſting can ſurfeit; Learning is apt to puff the Mind, Power to ſwell it up; and Honour, by elevating it to the Pinacle, to endanger its Fall thence. They are Fools hence, and void of Senſe who ſeek after Things without them, and put a great Eſteem on ſuch earthly Things; which neither can fill the Soul, nor ſuffer it to be at Reſt.

Becauſe all Temporals are defective and not durable; and beſides God, there is nothing that is Perfect, or that can ſatisfy the Heart of Man, or deſerve the Name of a real Good.

Set not thy Heart and Deſire then on any living Creature, or any fair Picture, or noble Birth, or comely and majeſtick Stature, or great Dignity and Preferment; if thou haſt not a mind hereby to be deceived, diſturbed and defiled. Becauſe all this is vain, flaſhy, ſlippery, and extreamly noxious; unleſs thou draweſt all to God; from whom is every Good, and in whom all the Creatures do live and ſubſiſt.

Boaſt not then vainly, O frail and mortal Man, who in many things are certainly guilty; and be not confident of thy ſelf over much. Neither ſtand fixedly in thyſelf, or in others, thinking and preſuming highly. But whatſoever Good thou conſidereſt and underſtandeſt to be in thyſelf, and in all the Creatures of God, fail not thou to offer up, and aſcribe purely and entirely the whole thereof to God.

Then ſhalt thou find Peace and Quiet of Heart in Chriſt, not in any created Good: And in thee ſhall be fulfilled the ſweet and holy Word of Chriſt, utterred by him on the Mountain; *Bleſſed are the pure in Heart, for they ſhall ſee God.* To whom therefore be Praiſe, Honour and Glory from every Creature, for every thing, for ever and ever. *Amen.*

CHAP. XXXI.

Of the right Manner of directing the Intention to GOD.

MINE Eyes are ever towards the Lord; for he ſhall pluck my Feet out of the Net, Pſal. xxv. 15.

In every Thought, Word and Work of thine, have always a *right* and *pure Intention* towards God: let it be thy conſtant Care to do all to the Praiſe, Honour and Glory of God, and to the Edification of thy Neighbour.

He is the Cauſe of all good Merits; the only meritorious Cauſe; and the bountiful Beſtower, of eternal Rewards.

He ought to be both the Beginning and End of all thy Works, if thou wilt not loſe the Fruit of thy Labours.

If thy End either be thyſelf, or any Creature whatever, miſerable art thou, as being a Stranger to the Grace of God, which is contrary to thee.

What

What therefore wilt thou do, and in whom wilt thou Truſt and Hope? Surely, not ſurely in thy ſelf, nor in any Man, nor in any thing of the World; not in the Stars of Heaven, nor in any of the moſt bleſſed and glorified Creatures; but ſolely in the Creator himſelf, thy God, who made thee, and who beareth thee, and all created Beings together, in his Hand and Power; and that without Burden, and without any Helper. Which of the Angels, or which of the Saints hath he need of? Verily, none.

Say therefore, and Pray, with the Pſalmiſt; *Mine Eyes are* ever *looking unto the Lord! He ſhall pluck my Feet out of the Snare.* And again, *Lord, thou knoweſt all my Deſire; and my Groaning is not hid from thee.*

And in all thy Neceſſities, laying aſide vain Reaſonings and human Counſels, have thou, with Prayers and holy Deſires, recourſe confidently to the Lord thy God; becauſe it is He who ſhall pluck out of the Snare thy Feet, ſo that thou mayeſt not be moved from the right Way of Virtue, or from true Humility; but that thou mayeſt ſtand fixed in Him, until the End.

Every good Work done for His ſake, maketh the Conſcience glad, giveth Light to the Mind, and calleth for a greater Meaſure of Grace. But every evil Work maketh the Doer ſad, ſoileth his Conſcience, blotteth his Character, and hindreth the Influence of the Divine Grace and Conſolation.

He who doth any thing for the ſake of Vain-glory, ſhall extinguiſh his Candle with the Wind of Oſtentation: And he who for the ſake of the World doth any thing, or coveteth to make in the World an Appearance, ſhall with God's Diſpleaſure ſoon fall into the Mire.

Rejoice not then in any Happineſs whatſoever of this World, as do the Fools; but ſtand thou always in

the Fear of God, and in the Knowledge of thy own Frailty.

Commend no Man too much in this Life; for thou knoweſt not what he ſhall be hereafter. Neither raſhly Judge him that falleth; for God may ſoon raiſe him up again, if he Repent. Pray for all, and Commit all to God.

Be thou Vile in thine own Eyes, ſo ſhalt thou be great in God's Eyes; who regardeth the Humble, but knoweth the Haughty afar off, and ſuddenly caſteth down him that is lifted up.

If thou art deſpiſed of Men, and others are preferred before thee, be not caſt down for this; for better and ſafer it is to be humbled with the Meek and Simple, than to be rejected of God with the Rich and the High-Minded.

Avoid being Praiſed, be afraid of being Magnified, bluſh at being Honoured, ſhun being Reſpected, and ſtudy to lye hid in Obſcurity.

He is not without Praiſe and Honour, who for God's ſake deſpiſeth Praiſe and Honour. Neither is he without Divine Comfort, who accounteth all the Joys of this World as nothing, and endureth all Things moſt contrary to him, wiſhing only for Chriſt; and who daily panteth to be with Chriſt in Heaven.

CHAP. XXXII.

The Prayer of an Humble and Contrite SPIRIT.

UNTO thee lift I up mine Eyes, O thou that dwellest in the Heavens. Pſal. cxxiii. 1.

O Lord God, who providently and righteouſly diſpoſeſt all Things both in Heaven and in Earth, with reſpect to Angels and Men, and all thy Creatures, vouchſafe for the great Praiſes and Thankſgivings which are due to Thee, to accept all the Tribulations and Anguiſhes of my Heart, which are now offered up unto Thee in true Contrition for my Sins. Turn, O turn unto me, every Evil into Good, and what is Good always into what is Better; for the Glory of thy Name, and for my Soul's eternal Salvation. Thou knoweſt all my Infirmity, and my great Ignorance, and the daily Inſtability of my Memory; how ſoon I wander here and there, abiding moſt frequently at a Diſtance from Thee. Spare me, O Lord, according to the Multitude of thy Mercies; and bring me back ſoon to Thee again.

Preſerve my Heart with Thee, Lord, in devout Prayer and holy Meditation, Night and Day.

My deareſt Lord, let my Supplication be accepted before Thee, and let the bitter Contrition for my Sins be joined with the ſweet Voice of Jubilee in the Heavens for my Converſion.

O moſt merciful God whoſe Nature is Goodneſs, and whoſe Work is Mercy, grant me, according to the abundance of thy Mercies, to have a perfect Contrition for my Sins: Engraft into my Heart the Love of thy moſt ſweet and moſt precious Name; Plant in me the Roots of the true Virtues, and pluck up every Plant, Root and Branch, which thou haſt not thy ſelf Planted in me. Give me the Hatred of

my Vices, the Victory over my Passions, and the Mortification of my Desires; the Denial of my Will, and the utter Suppression of all proud and disorderly Motions. Quench in me the Dispositions of Envy and Wrath, of Discontent and Melancholy, of Despondency and presumptuous Carelessness: And let the Waters of thy Grace put out in me all that which would set on fire the whole Course of my Nature. Inspire me with a Detestation of Covetousness, the Root of all Evil; with an Aversion for the Honour and Glory of the World, and with a Contempt of all earthly Consolations: So that nought that is Earthly, nought that is Fading, nought Vain, nought Curious, nought Carnal; nought that is Soothing, nought Rough; nought that is Loved, nought Envied; nought that is False, and nought Counterfeited or Shadowed, may be able to touch me; or may allure, ensnare and seduce my Heart. Give me a loathing for the Temporal, and a longing Desire for the Eternal Good Things; the Love of all solid Good, the Persuit of all true Piety, the Knowledge of the supream Truth, and the Fruition of eternal Felicity. Grant me to find a blessed and happy Hour of Departure, and to walk always unmoved in the Love of Thee, and in Charity to my Brethren: Evacuate my Heart of every Creature; and empty it of every thing which may hinder or darken me. Give me the true Internal and Divine Peace; and let me be made strong, without all Perturbation, peaceably to possess my Soul, in simple, pure, naked and total Dependance upon Thee, my GOD: And so with all the Heavenly Choirs of Angels and perfect Spirits to sing forth thy glorious Praise.

Which, though I walk now in the Valley of Tears and of the Shadow of Death, I despair not of, thro' thy Infinite Mercy and Compassion: Neither will I

Despair

Despair ever, tho' my Foot often slip, and I am in danger of falling every Moment, by reason of my Infirmity; because thou art my Lord and my God. And therefore shall my Trust be always in Thee, O God of my Salvation: And Thou being my Hope and my Confidence, I cannot be moved.

Lord, I shall not be moved; for Thou hast established my Feet, and art a Guide and a Light unto my Steps, while I am walking thro' this dark Vale. Wherefore my Soul and my Spirit do magnifie Thee, and ever shall magnifie Thee, who art become my Sun and my Shield: And with Angels and Arch-Angels, and all the Heavenly Host I Praise Thee, I Bless Thee, I Worship Thee, I Glorify Thee, I give Thanks unto Thee, for the great Glory of thy superabundant Mercy, O Lord, my God, my Heavenly King, my Rock and my Refuge, the Tower of my Salvation, and the Lifter up of my Head. I cease not, nor will I ever cease from thy Praise in this Life; but I will Praise and Magnifie Thee, O God, until my Soul arrive to Thee! O when shall it arrive, Lord! O that I could without ceasing, in the Light of thy Presence, for ever Laud and Magnifie thy glorious Name. For always to Praise Thee, and Love Thee above all Things supereminently, is the supream Felicity of Angels, and of the blessed Saints in their Native Country.

CHAP. XXXIII.

Of Fellowship with JESUS, *and with his Saints.*

SEEK *God, and your Soul shall live.* Psal. lxxix. 33. Nothing Better, nothing more Happy for the Soul than this. He that seeketh for ought else, shall find nought in the End.

If therefore thou seekest to have a good Companion, and such as may be a Comfort to thee, seek thou JESUS. And seek him either with the Shepherds, in the Manger; or with the holy *Magi*, in his Mother's Bosom; or with *Simeon* and *Anna*, in the Temple; or with *Martha*, in the Castle; or with *Mary Magdalen*, in the Sepulchre; or lastly, with the Apostles, in the upper Room, there to receive the Holy Ghost.

Blessed is the Man, who in these, and in other holy Places, devoutly seeketh JESUS; yet not in the Body, but in the Spirit and Truth.

Blessed is he, who in every Place, and in every Time, intimately seeketh JESUS; and who with earnest Desires panteth after, and daily prepareth himself for, the clear Vision and Presence of JESUS.

Blessed is he, who followeth JESUS in his Life, through his Cross and Passion: For at the last it shall be well with him, as he is found with JESUS; and he shall not be afraid of the Accuser. *Seek JESUS, and thy Soul shall live.*

Sweet JESUS is the Name
My Song shall still adore:
Sweet JESUS is the charming Word,
That do's my Life restore.

Society

Society with the Saints.

SEEK not only JESUS, but also the Disciples of JESUS, and all that love JESUS, and that patiently bear Adversity for the sake of JESUS.

For the Love of JESUS, and of his Friends, overcometh the Love of the World, and its Friends. This holy Love despiseth all Earthly Love; and with disdain repelleth all whatever is Vain and Impure.

Leave therefore thy outward Friends, Relations, and good Fellows; as who in thy devout Solitude may very much hinder thee: And for thy singular Comfort, in this thy secret Retirement, seek thou Familiarity with the holy Relations and Apostles of JESUS; that they may speak to thee of the Kingdom of God, and of the State of Eternal Blessedness, and how through many Tribulations thou art to be admitted into their *Society*.

And in the first Place retire thou as to the secret Oratory of the blessed *Virgin*, and seek there by assiduous Prayer and Meditation the Comfort of thy Soul: Hear how the Angel of the Lord speaketh with her concerning the Incarnation of Jesus Christ, and the Redemption of Mankind. O happy the Day, and blessed the Hour, if thou can'st but make there a Stay with the Angel *Gabriel*, and with the blessed Virgin, hearing and receiving the heavenly Mysteries! Believe most firmly all things to be true which are declared by the Angel to *Mary*; even as *Mary* believed God, and his Angel sent to her from Heaven.

Then diligently seek out for *John the Baptist*, the Forerunner of our Lord Jesus Christ, as lying hid in the Wilderness; and when thou shalt have found him there, thou mayest Address thyself to him in such-wise as this; *viz.* 'I have heard many good Things, and 'great Wonders of thee, O thou Friend of JESUS;

'as particularly how Holily and Miraculously thou 'wast born, how Strict and Religious thy Conver-'sation was, even from a Child; and how thou 'madest thy Retreat early into the Wilderness, there 'to Preserve thyself inviolate from the World, in all 'Purity and Sanctity. Enquire of him how long he was there alone; and remain thou with him as much, and as long as it pleaseth thee, and as Time shall permit. Learn of him how he fed, what was his Food, and what his Drink, and who ministred to him Necessaries, or who came to see him in the Days of his Solitude: Whether his Father and his Mother sent any thing to him, or sometimes came themselves to visit him, or whether he went forth to see them: Or also whether the holy Angel *Gabriel* might not descend sometimes to him, and reveal to him many Secrets; or even whether JESUS himself might not Personally appear to him and strengthen him with his *Hand*, as it is written in the Gospel, *And the Hand of the Lord was with him.* But howsoever it might be as to all these Matters, be not thou Solicitous, but commit all to the holy Spirit; that Spirit who filled him, taught him, and spirited him; who adorned his whole Life with Virtues; who kept and guarded him till the End thereof, both in the Desert, and amongst Men, and in Bonds, and in Prison; and who at last with the Palm of Martyrdom received his Soul.

Then next proceed to the Apostles of Jesus Christ, and seek first St. *Peter*, and go with him into the Temple to Pray; or else go up with him into the upper Room, to wait for the Holy Ghost.

Seek out also St. *Paul*, in *Damascus*, and in *Ephesus*, and go with him every where, to Preach the Gospel of Christ, not in Body, but Spirit. Behold how he laboureth more than all; and how often and powerfully he Prayeth; and how frequently, while he is

Pray-

Praying and Contemplating, he is raviſhed as out of himſelf into Heaven. This ſublime Flight is not unto all granted; and yet he deſcending down to the loweſt Degree, ſaith, *I count not myſelf to have apppre-hended.* And again, in another Place, after other Matters, that he might inſtruct the Humble in the Life and Paſſion of Chriſt; he ſaith, *I determined not,* (or I accounted not myſelf,) *to know any thing among you, ſave Jeſus Chriſt, and him Crucified.* Follow then *Paul,* and he will lead thee the ſtrait Way to Chriſt; and through the Croſs will bring thee to Heaven.

Go farther, and ſeek *Andrew* the Apoſtle, Preaching Chriſt in the Parts of *Achaia,* and hearken to his Words, while hanging on the Croſs for Chriſt's Name. Engrave them on thy Heart, and ſtudy to fulfil with Joy, through the Inſpiration and Aſſiſtance of the Holy Spirit, all what he ſpeaketh of the Paſſion of Chriſt, and of the Praiſes of the ſacred Croſs.

Seek, in the next Place, for *James the Great,* who ſuffered under *Herod:* And drink with him the Cup of the Paſſion, and of the Sufferings of this mortal Miſerable Life; patiently enduring Pains for the Love of God, and the Salvation of thy Soul.

Next proceed, and ſeek out *John,* Chriſt's beloved Apoſtle: Seek him in his Exile, for the Name of JESUS, and for the Teſtimony of God; where, being ſeparated from the World, and all its Cares and Concerns, in the loneſome *Patmos,* and being in Conſequence hereof more highly illuminated with Divine Revelation, he writes in Figures, and Myſtick Characters, the State of the whole Church, Militant and Triumphant: And after this alſo, for the Inſtruction and Conſolation of all Churches, and of all the Faithful therein, ſets forth, laſt of all,

the

the holy Gospel, to declare thereby the Divinity of Christ.

Read and Study in these and other Books of the Sacred Scripture, as thou art capable, for Consolation of thy Exile in this World; not to *seem* Learned and Wise; but really and actually to *be* Meek and Patient, Humble and Obedient; and that not for a little while, but even to the Death.

Seek moreover the other *holy Apostles*, for thy Consolation and Edification, busied in the same Service and Embassy, for the Faith and Love of Christ suffering Death, and both by their Word and their Example building up Multitudes in the Truth.

Seek *Thomas* in *India*; who said, Except I Thrust my Hand into his Side, I will not Believe: But who seeing, was convinced; and who having reverently touched his Saviour in Spirit, firmly believed by Faith; and then with fervent Love, openly cried out saying, *My Lord, and my God!*

Seek also with great Affection, the Apostle and Evangelist *Matthew*, writing with *Hebrew* Letters the Gospel of Christ, for the Good of the whole World; to all Nations, Peoples, and Languages, appointed for Salvation.

With the same Affection seek thou the rest of the Holy Apostles and Disciples of Jesus Christ, in their several Lots and Places, keeping the Word of Life, teaching the People, and labouring even to Death in God's Vineyard.

Lo, These are the Saints and Friends of God, who, shedding their Blood, have by the Crown of Martyrdom been made meet to obtain an Eternal Life.

Read therefore gladly their Lives and Passions, and thou shalt be Comforted in thy Labours and thy Dolours; because what thou doest and sufferest for Christ, is nothing in Comparison of what

the

the great Saints, and other devout Souls have done and suffered for Him before thee.

CHAP. XXXIV.

Of the Sovereign GOOD, *and Man's last End.*

Satiabor, cum apparuerit Gloria tua. *Vulg. Lat.*

I *SHALL be satisfied, when thy GLORY shall appear,* [I shall be satisfied, when I awake, with thy Likeness.] *Psal.* xvii.

Servant.] LORD! How may a Man arrive at this *Glory?*

LORD.] By the Contempt of *himself* and earthly Things, and by the Ardent Love of *Me,* and of the Heavenly good Things.

Servant.] But how, Lord, shall I arrive at this Love of Thee, with the Contempt of myself: And how shall I hereby obtain the Heavenly good Things, when I have forsaken the Earthly?

LORD.] My Grace is sufficient for this, if thou draw but near unto Me; and refuse not, O my Son, to hear my Voice when I call thee. Follow thou then but Me, when I draw thee with the Cords of my Eternal Love; so thou shalt find in me assuredly, thy True End and Sovereign Felicity. And if thou doubtest now hereof in the least, there are Witnesses enough to convince thee, That this is even so.

Servant.] What Witnesses are they, Lord?

LORD.] Both the Spirits of the Righteous which are made *Perfect,* being now in Heaven, rejoycing with exceeding Joy, for having obtained this their Sovereign End; and the Faithful also, here below on Earth, my Servants who are labouring and wrest-

wreſtling againſt the Temptations to Sin, in order to reach this End.

Servant.] O that I may awake, together with them in thy Likeneſs: And be ſatisfied by reaching Thee my End, when thy Glory ſhall appear, O my Lord, and my God! But what is it that theſe Witneſſes do declare?

LORD.] They declare, That it is the higheſt Wiſdom, by the Contempt of the World, to ſeek the Kingdom of Heaven: And that all is Vanity and Diſſatisfaction, but to Love Me, and to Adhere to Me. They can tell forth my Faithfulneſs and my Veracity, they can give Proofs thereof, with regard to themſelves; they have not only heard, but know, *That there is none Good but GOD*; they can teſtify to this Truth, That I am their God, and their Salvation, even I alone and no other; and that I verily am their Supream Good, and exceeding Great Reward. And they all do Witneſs, that there is no Satisfaction to Man's Soul, but in Me only, and in the Enjoyment of my Preſence and Glory.

Servant.] It is even ſo, Lord, as thou ſayeſt; and as thy Saints both in Heaven and in Earth, can experimentally declare. Wherefore there is nothing that I deſire in Compariſon of Thee, either in Heaven or in Earth; foraſmuch as it is good for me, to hold me faſt unto thee my God, my Sovereign Good and Happineſs.

This is what I am encouraged to by the bleſſed Saints, and all the Faithful Followers of my Lord, bearing their Teſtimony hereto, and adhering faſt to their true End: But the Proud Devils, the Faithleſs *Pagans*, the Stiff-necked *Jews*, and the Hardned *Hereticks*, together with all Carnal and Senſual Perſons, Lovers of the World, and Deſpiſers of GOD, are very far from reaching and eternally enjoying this *Glorious End*, and *Supream Good*; foraſmuch as theſe

these place their End, and put all their Felicity, in the Fruition of Earthly Goods, Honours and Praises.

For the acquiring, augmenting, and safe keeping of which, Alas, How do they Run, and Labour, and Study, and Turmoil, and Watch, without hardly giving themselves any Rest? Ah! How are they Hurrying, and Perplexing, and Fatiguing themselves continually; never giving over to sollicit the World, by all possible means, till they shall have obtained some or other Favour!

Nevertheless, when they have obtained this, be it Right or Wrong, still they are not contented. For they are ever Covetous of more, being as much dissatisfied as at the first; they are Eager forsooth, to Climb higher yet; and would fain be Dignified and Honoured above others, and they grow hereupon Big; and they Pride themselves in being, as they Fansie, more Wise and Knowing, than the Generality of the World; they Esteem themselves for their Quality, or for their Wealth, or for their Learning; and affect to be had in Honour by others, according to the Idea they have formed of their own Merit. And yet all that which they seek and covet, and make so much ado about, is Vain and Slippery, and a Matter of Nought, and in the End, most Perilous and Destructive.

LORD.] Verily ye are Mistaken, and ye do but deceive yourselves, all ye to whom the World is Sweet, and this present Life Pleasant; who of all the pretended good Things which ye possess, have no Certainty, no Security at all; and who every Day are approaching to Death, and to the Judgment which followeth after it. But as for you, my beloved Disciples, who have renounced and forsaken the World, with your own Flesh, ye have the best Security that can

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be desired; and by cleaving thus to me, and pursuing your Right End, your Souls shall surely be satisfied.

A Meditation.

THERE is nothing in this Life so Pleasant, but it hath mix'd with it, something of Bitterness: There is nothing in the Creatures so good or so delightful, as to be able to satisfie the Soul of Man, to deliver from all Evil, and to fill with all Good, and always without Intermission, to Exhilerate and Beatify; but only GOD, *who is eternally and infinitely* GOOD. *He is the Creator of all Things, Visible and Invisible, of Angels and Men, who is* before *all Things, and* over *all Things, and* in *all Things, God blessed for ever.* Amen.

And what then can there be worthily said, or thought, by any Creature, either in Heaven, or in Earth, concerning GOD? *What can any Creature say, or think of him, who exceedeth them all, and is above them all? For they are all infinitely surpassed by* GOD; *and the very Highest of them, cannot fully comprehend the very Least of his Perfections. He is the superlative Goodness, and the Fountain of all Good; super-eminently exalted over all, and exuberantly flowing forth unto all the Works of his Right-Hand, and all the Generations of Heaven and Earth: But as for them all, they have no manner of Substance or Reality without him; and are in his Sight, but as the Image of a Word, yea, even as Vanity it self, and as Nothing.*

Wherefore most Insipid is every Soul, and altogether Stupid and Senseless, which seeketh any thing but GOD; *which savoureth any thing but* GOD; *and which can be in love with such Things, as do separate the Mind from the Love and Honour of* GOD: *Inasmuch as the Soul which doth this, is Wretched, and Miserable, and Poor, and Blind, and Naked; and so shall always remain, as long as* GOD *is not adhered to Only, and for his Own sake.*

Great

Great and Marvellous, are thy Works, O Lord: They are too high for me to reach; and past my finding out are all thy Acts. Worthily to meditate upon them, and to search them out severally, is not in the Power of me, or of any other Creature whatsoever.

What therefore shall I do? Since I am not able, alas, to conceive the Things of an high Nature, nor to penetrate the Heavenly Secrets, or to Contemplate the Face of my GOD, *with the Angels; what remaineth for me, here to be done? Ah Lord! What shall I do? I acknowledge, I am unworthy to enjoy so great Benefits, and to Converse with thy Saints and Angels in Heaven. And therefore I will always humble my self, and despise my self, before thee my God, and before all Men, so long as I shall have a Being: And I will be Vile in mine own Eyes, that thou mayest be merciful unto me a Sinner, now and always; and that when thy Glory shall appear, I may also appear with thee, to thy Praise and Honour.*

I will therefore all my Years, go softly in the Bitterness of my Soul, ruminating and pondering on those Things, by which I have deserved thy Wrath: And so with Weeping and Mourning, I will make Supplication unto Thee, O my God, and my Father, whom I have so often offended by Words and Deeds, by the hearing of the Ear, by the Look of the Eye, and by my other Senses and Faculties, which thou gavest me to serve Thee with, so long as I should live in this Body.

But to the End I Despair not, nor be dejected by the Evil which I have committed, I will remember, O Lord, all thy Benefits; and will call to mind thy Mercies, and all thy Loving Kindnesses, which have been ever of old; until at last, by the Assistance of thy Grace, I shall be able to arrive Safe unto Thee, and to attain the End which I am now pressing after.

The

The PRAYER.

DEliver me, good Lord, from all those Evils which Rush in suddenly upon me; by which my Heart is frequently withdrawn from the Meditation of Celestial and Divine Objects. Be Thou graciously ever present with me, and place me near unto Thee; lest I be enticed to wander forth, and to go far astray, from the *chief Good*, yea, the *only Good*, which Thou art. For in Thee alone is all my Good. Give me then *Thyself:* and it sufficeth my Soul, O Lord God of my Salvation. *Amen.*

As for me I will behold thy Face in Righteousness.

The CHOICE.

Pater Lucis Æternæ.

FATHER of Eternal *Light*,
Far beyond all Mortal Sight;
Scattering the Shades of Night!

Fountain of Eternal *Love*,
Filling, Charming all Above!
What cou'd thus Thee ever move?

Such transcending Love to show
To Vile Mortals here Below?
Why! must the Heav'ns to th' Earth Bow?

What was there in Mortal Wight,
That the Son of thy Delight
Down to send cou'd Thee Invite?

O Son of God, Eternal!
Light of Light! Consubstantial
With thy Father! Above All!

Mirror Bright of Light Divine!
What cou'd Thee to this incline,
Thus throughout our World to Shine?

Thou, O JESU! art my Peace.
Thou from Death art my Release.
Thou dost make all Fears to Cease.

Ah! How shou'd I still have griev'd;
Had not JESUS me reliev'd,
And his Mercy me retriev'd?

But now henceforth I will Rejoice:
And lifting up both Heart and Voice
Declare, that JESUS is *my Choice.*

PART II.

MY JESUS *only* is my *Choice:*
And in my JESUS I'll *Rejoice.*
In God, my Saviour, I will Sing:
And still to Him my Off'rings bring.

In God, my Saviour, I'll have Joy,
And all my Time for Him employ.
He is my God: He is my Lord.
How flows his Grace with sweet Accord!

To Thee, ſweet JESU, be all Praiſe:
Who Hearts from Earth to Heav'n doſt raiſe.
With Holy Ardours me Inſpire:
O kindle Love's *Immortal Fire*;

That I to all Eternity
May *Live*, and *Love*, dear Lord, like Thee:
To Thee in *pureſt Flames* may Move.
O may I never ceaſe to *Praiſe* and *Love!*

Chorus.

A. *All Love, all Glory now therefore to THEE,*
From thy own SPIRIT given be.
B. *Thus we, in Thee, the FATHER Glorifie;*
For Thou art thy Father's GLORY.

Hallelujah! Hallelujah! Hallelujah!

A. *All Praiſe, all Glory be to GOD on High:*
We bow to Thee, Lord ALMIGHTY*!*
B. *Thrice we Bow; thrice proſtrate we kiſs the Ground;*
And thrice aloud thy Praiſes Sound.

Hallelujah! Hallelujah! Hallelujah!
Amen. Amen. Amen.

Hallelu-JAH! Hallelu-JAH! Hallelu-JAH!
JESUS is the AMEN.

The End of the THIRD PART.

RULES

To LIVE above the

WORLD

While we are in it.

The FOURTH PART;

BEING THE

Elevation of the Mind to GOD.

CONTAINING

An Exercise for the *Fathers in Christ*;

OR, THE

Way to Divine Contemplation.

In which are Inserted,

The *Considerations* of the Famous *Gerson*, Chancellor of *Paris*, upon the same Subject; being the Substance of his Treatise *Of the Meditation of the Heart*, found in some Editions of the Works of *à Kempis*; and first Printed as a Continuation to that *Of the Imitation of Christ*.

I write unto you Fathers, *because ye have known HIM that is from the Beginning.* 1 JOH. ii. 13, 14.
Strong Meat belongeth to them that are of Full Age. HEB. v. 14.

LONDON: Printed for RICHARD SMITH, at Bishop *Beveridge*'s Head, in *Pater-Noster-Row.* M DCC XVI.

THE INTRODUCTION.

THIS *Fourth Part* is a Manual for the *Elders*, or *Fathers in Christ*, being extracted from the Fourth Book *of Claustral Discipline*, written by this Devout and Experienced Author, for the *Reformation* of his Society. In some Editions of his *Works* it is a distinct Tract by itself; and so most probably it was at first. It is principally design'd for those that have given up themselves to the *Contemplative Life*, after having first arrived to some good Degree of Perfection, by the Following of Christ, and Feeding with him, in the *Valley of Lilies*, as in the preceding Book is laid down: Yet it may be of Use also to others that are as yet but Strangers to this *High Life*, in order to provoke and quicken them to enter upon it. As the Author was a Disciple of St. *Augustin*, so the Spirit of that Saint will herein be easily discerned.

He that is able to receive it, let him receive it.

The Ascent of the SOUL.

Taught by WISDOM.

Out of *Boethius*, A Paraphrase.

GO *leave, my Son, this wretched Earth behind:*
Try, if thou canst, Thy Native Countrey find.
For know, this Earth thy Countrey cannot be.
From Hence, if thou art wise, make haste to flee.
I Wisdom *therefore have for thee my Wings*
Prepar'd: These Wings a Cherub to thee brings.
Come, Haste: The Chariot of the Sun we'll mount,
And upwards fly more swift than Time can count.

When thou art come to that blest Land of Light
Thou wilt forget, dear Child, this Vale of Night.
Dark Vale in which the * Grisly *Shades do play,*
And swarms of Locusts cloud the cursed Day.

* Partaking of Light and Darkness, of Good and Evil.

Haſte, Haſte from Hence; no longer here abide:
Come mount; the Chariot I for thee will guide.
To yonder Mount of Maſſy Light aſcend
We muſt: Where thee to meet bright Hoſts attend.

Thy Body now forget; and in a Thought,
Silent and deep thou ſhalt be hither brought.
When thither thou are come, thy Country known
To thee ſhall be: And thou it ſtrait ſhalt own.
Strait thou wilt ſay: 'This is the Glorious Land
'Where I was born: This is the Happy Strand:
'And in this Soil my Feet for evermore ſhall ſtand.

RULES

RULES

To Live above the

WORLD

While we are in it.

The Fourth PART.

CHAP. I.

The Neceſſity of Abſtraction from Senſible Images.

BE ſtill, and ſee that I am GOD. Behold I ſeek after Thee, O my God: But I ſeek not after Thee through the Corporeal Senſes, or by Senſible Images; for then in vain ſhould I ſeek. I ſeek Thee not Without, but Within: I ſeek Thee in myſelf, and not only above all Senſible, but even above all Intellectual Reaſons and Ideas, where thou ſhineſt into my Intellect, O eternal Truth, immenſe Goodneſs, incomprehenſible Clarity! exceeding

ceeding the Comprehenſion of every Creature, dazling the Sight of every Mind, and keeping Thyſelf unknown, as to thy Eſſence, above all the Heavenly Spirits.

O bleſſed and glorious Trinity, [One True God, Father, Son, and Holy Ghoſt;] the Saints eternal Glory, and ſupream Beatitude, the everlaſting Fruition of the Celeſtial Powers and Thrones! Of whom all Things, through whom all Things, in whom all Things, do proceed, conſiſt, and reach their End: Make thy Ways known unto me, and teach me thy Paths; for thy Ways are pleaſant Ways, and all thy Paths, are Paths of Peace.

Bleſſed are they, who are Pure in Heart; and Bleſſed alſo are the Peaceable. Behold, theſe are the Ways of the Spirit, and the Paths to the Attainment of the Contemplative Life.

Labour therefore, diligently, O my Soul, and Pray inſtantly, that thy Heart may be purified from the Dregs of Sin; that ſo in Peace, there may be a free Acceſs for thee to GOD.

CHAP. II.

A PRAYER *for Purifying the* MIND *from* BODILY IMAGES.

MAKE me a clean Heart, O God, and renew a right Spirit within me.

I beſeech Thee, my God; and from the deepeſt Ground of my Heart, do I earneſtly pray Thee to deliver and releaſe my diſtracted and captivated Mind, from all worldly Concupiſcences, and corporeal Images: That ſo within myſelf, by *Enlightned* Reaſon, I may find Thee, who haſt made me according to thy precious and incorruptible Image. Since in no Creature of the World, doth ſo ſhine forth the Beau-

ty,

ty, and the Similitude of thy Wisdom, as in the Soul of Man; which Thou hast made capable of Thyself; and by the Excellency of Intellectual Reason, hast made to preside over all Creatures.

Raise up therefore my Mind, Elevating it from all Earthly Objects; and Purify the Affections of my Heart. Renew me according to the Inward Man; and form in me anew, thy Image, through the Sevenfold Grace of the Holy Spirit.

O Reform wholly that Image of Thine, even my Soul, which thou didst create Immortal, Invisible and Immaterial, Susceptive of all Vertues and Powers, capable of the Eternal Truth, Self-Conscious, and with Reason richly endowed; thereby more Eminent than the Beasts, and more Worthy than all Things Sensible and Visible.

And since thus, after Thy Image and Likeness Thou hast created me, do Thou repel and expel from me, whatever may any ways Blot or Obscure this thy Image; that so it may not become unworthy of thy Sight, nor offend the Eyes of Thy Majesty.

Vouchsafe to Quicken this Thy precious and most noble Image with Charity, to Illuminate it with Understanding, and incessantly with thy Presence to Visit it; as which Thou beholdest without a Medium, and thus beholding preservest in Being.

Call to mind, O my God, with what deep Counsel it was formed by Thee in the Beginning: And how it was afterward, and at what a Price, by Thee redeemed: And suffer not a Creature of so great Dignity, to be lost under Sin, and to lie buried as in the Mire; but do Thou deliver and defend the same from Evil, and enrich and adorn it with Thy heavenly Grace.

Multiply therein, the Gifts of thy rich Bounty, and gracious Liberality: And that which it is not able of itself to Effect, thro' the Infection of its corrupt

rupt Nature, that do Thou abundantly supply, out of the Assisting and Supervening Gift of Thy Grace.

O my Truth and my Mercy! Grant that I may see Thee, without any material Form, without any imaginary Idea, and without every created Light.

O grant me with the Understanding of a *pure* Mind, to behold Thee, who hast promised to be seen of *pure Hearts*.

CHAP. III.

Of Divine CONTEMPLATION: *And how it is to be obtained by* PURITY *and* PRAYER.

BLESSED, says Truth, *are the Pure in Heart, for they shall see,* [or, Contemplate] GOD.

Exceeding great and high indeed is this Promise; but only for pure and illuminated Minds most Fit. Who as they forsake all earthly Things, and so ascend above whatever is Corporeal, are by a right Judgment, and purified Intellect, capacitated for the Contemplating of the eternal Truth. Since so much the farther as they retire from all created Light, and from the Reason and Consideration of Creaturely Beings: So much a more eminent Rapt above themselves, into the Secret of the Divine Clarity, are they called to and transported into.

O what a manner of Sight is this! How Pure this Intuition! How Naked this View! And how Blessed the Eye, that without the help of Images, and Bodily Similitudes, thus discerneth God the Truth!

For which End it is absolutely needful, that the Heart be Free and Disengaged, and Purified from every inordinate Affection; and that the Mind be Quiet and Unpossessed, as wholly out of the Noise and Imagination of Bodies, and thoroughly cleansed from

from every material Phantasm; if it would comprehend any thing of the Eternal uncircumscribed Light which enlightens it.

A Prayer.

GRANT me, Lord, that in Thy Light, I may see Light; not the Light of Heaven, not the Light of Earth, not the Light of Angels, not the Light of Men; but the Eternal, Uncreated, Immense, Ineffable, Incomprehensible, and Incommutable Light.

O how heavy to me is the Burthen of Flesh! How burthensome is the Law of Sin in my Members, which hinders and withdraws me from the Sight of the heavenly Light, from the Countenance of the Glory of God, from the Taste of eternal Felicity, from the Entrance into the Supernal City, from the Company of those blessed Citizens, whom Light and Joy everlasting do surround and fill!

Reach forth, I beseech Thee, O God, in this short Passage, thy Celestial Grace and Benediction to thy Servant; who am not yet worthy to draw out of the full Fountain of living Water, springing up unto Life Eternal.

Visit me frequently, most Gracious Lord; *and in thy Love cause me vehemently to Flame forth: That I may learn to despise all inferior and created Things, and purely to seek Thee, the Only eternal and uncreated* God; *and Thee above all Things, and for Thy own sake, truly and purely to Love.*

Behold I see now the Light of Jerusalem; *the Lightsome Beams of thy Countenance shine down upon the Eyes of my Mind, and Chear up my Bones. O that* thy Light *were perfected in me! Augment it, I beseech thee, O Author of Light! Lord, I beseech Thee, augment that which shineth into me, even unto the perfect Day.*

CHAP.

CHAP. IV.

Of the ETERNAL WORD, *and the* SOUL'S *Illumination by it.*

THIS Word is a Lamp unto my Feet; and a Light unto my Paths.

The DIGNITY *and* MAJESTY *of the uncreated* WORD.

O WORD of God in the Higheſt, which preceedeſt all Things, enlighteneſt all Things, bringeſt all Things to Perfection, and leaveſt nothing diſordered in the Creature!

Thy Word, O Lord, is my Light, and the Joy of my Soul; without which I am in Darkneſs, and in Sorrow; but with which I am in Joy, and in Light. Open to me, O Lord, the Gate of everlaſting Charity, that ſo I may find Thy Word in Heaven. In Heaven Thy Word endureth; and from Generation to Generation is Thy Truth.

O Eternal and Infinite WORD, through which all Things are made; which knoweth all Things, which diſpoſeth all Things, according to Juſtice and Rectitude!

The Heighth thereof the Heavens comprehend not; at the Depth of its Judgments the bottomleſs Deeps are afraid; the Breadth hereof the Expanſe of the Univerſe cannot reach!

The Eternal Word of God, is not expreſſed with many Words, nor conceived with various Imaginations; neither is it penetrated by any created Underſtanding; but it is rightly ſaid to be more than unſpeakable (or *ſuper-ineffable*) and incomprehenſible.

Believed it can be, and beloved; fully conceived it cannot be: Nor can it be any wiſe utter'd, becauſe this Word of God *is God*, according as the bleſſed

blessed Evangelist testifieth: *In the Beginning was the Word, and the Word was with God, and God was the Word.*

O unutterable and most exceeding lovely Word! O Word, sweet to be Heard, pleasant to be Thought on, most happy to be Enjoyed!

This Word speaks to the Soul, after sundry Manners, by the Scriptures, and by hidden Revelations; but far more Pleasant, and more Sublime, still is the free Illapse of the Truth *by itself* into the Mind, or pure Understanding.

The TRANSFORMATION.

Be ye Transformed.

CHANGE me in ev'ry Part, O *Holy Dove!*
Who art the Breathing of Almighty Love.
Do thou with living Streams my Earth o'erflow,
That I a Plant of Paradise may grow.

Vouchsafe to Visit this dark House of Clay,
Bright Source of Love! And turn my Night to Day.
Thy Radiant Beams piercing this Earthy Tun,
Shall make it Shine like to a glorious Sun.

The World's a Whore, her Pleasure's but a Dream:
All Froth and Bubble, vanishing in Steam.
She with her Flatt'ring and Bewitching Art,
Can fill no Corner of my Love-sick Heart.

Come

Come therefore, Lord, and therein take thy Seat:
Who only canst my Happiness compleat.
Give me those Pleasures which are Everlasting,
Not such as Perish in the very Tasting.

From all Things Seen I therefore take my Flight,
Into yon Region of Eternal Light.
For Thee alone I slight these Worldly Joys;
I count them all but Foolish Fading Toys.

Nor Gold, nor Silver, shall my Soul betray:
Nor Pearls, nor Diammonds. Poor glittering Clay!
I'll weigh 'em in the Balance, in Thy Sight;
Where all such Trumperies are much too Light.

To get and hold these still, the Pain is Double:
The Account cast, 'twill never quit the Trouble.
Be thou my Strength, my Wisdom, and my Treasure:
Then am I Greater than the Greatest *Cæsar*.

Were I possess'd o'th' World's vast Monarchy,
Nothing should satisfie my Soul but Thee.
For as the Soul Life gives to Body here,
So do's thy Presence to my Soul appear.

Thy Ardent Beams of Love, O hence down dart:
And stamp thy living Law upon my Heart.
Let all my Thoughts, my Words, my Deeds, be Thine:
Thy Will, my Will; let it be *Thine* and *Mine*.

CHAP.

CHAP. V.

Of the Soul's Adhering to GOD, *and Qualification for Divine Inspiration thro' the WORD.*

MY *Meditation of Him shall be sweet.* Psal. civ. O that I could be still, and see how sweet this WORD is, the true Light of the Soul, the Life of the Living, the Blessedness of Beatified Saints! For the sake hereof, I think, that neither the heavy Load of Labour shall be able to break me, nor any Plenty of Temporal good Things to detain me: But that all that is Earthly shall in comparison of it be to me as Dross and Dung.

O how good and pleasant a Thing it is to *adhere to God*; to enjoy the Word, to conceive by the Word; to Live by the Word, and to bring forth by the Word immortal Fruits!

This is not a Word which is to be limited by Sound, or even imagined in the Mind of Man; but which transcends all Imagination, as well as all Speech. For as much as the Word of Man passeth indeed away; but the Word of God abideth Everlasting and Unchangeable, and unchangeably disposeth all Things Changeable.

In Man there is found what is Prior and Posterior; and in every Creature what is Measurable: Not so in GOD, nor in his WORD. Nor is any thing Perfect, and simply in itself Good; except the Supream and Eternal Good; which giveth to all Things Being, and preserveth all Things in Being.

'O Only Word of God, not made, nor brought 'forth in Time; but of the Father eternally Begot-'ten, and for Mortals Incarnated of the Virgin *Mary* 'in Time!

'O Eternal Word of God, Immense and Infinite; 'the Food of Angels and Men! which being taken

' in is not consumed; neither is transferred into the ' Eater, but transmuteth the Taker into itself; and ' from every created Good, translateth such an one ' to the Eternal Incomprehensible Good!

" O what is it to know the Word! to feed on the " Divine Word! What is it to hear This Word; the " Word of GOD, not of Man, not of an Angel, not " of any Creature existing under Heaven!

In the Father's Bosom is This Word: In his Secret or Mystery abideth the only Begotten; who is with the Father Co-eternal and Co-equal.

O who can Comprehend this, or Know Him, unless by the very Word of the WORD? Hence the WORD in the Flesh saith, *None knoweth the Son but the Father; neither knoweth the Father any one but the Son, and he to whom it shall please the Son to reveal him.* There is need then of the Revelation of the WORD, that the *Word* may be understood by me: And of this I am not at all to despair, because of the Promise.

CHAP. VI.

Of the Fruition of the Divine WORD; *and how the Soul may be prepared for it.*

GIVE me Understanding according to thy Word. Psal. cxix. 169.

The Prophet here prays that he may Comprehend the Word; *Give me* (saith he) *Understanding, and I shall live.* It is verily Life and Salvation to Believe in the WORD, to Love the WORD, and to Hope in and Adhere to the WORD.

The faithful Soul longs to Enjoy the WORD; but it is not granted her to see It, nor to experiment It, without the Will and Revelation of the WORD itself.

She

She can Endeavour, she can Desire; but she cannot Comprehend; unless the WORD be graciously pleased to Reveal itself to her in the Spirit.

Prepare now therefore thyself, O my Soul, and do what thou shalt be able. Sit alone; be Silent from all the Noise of vicious Affections: Neither let any thing move thee Without, nor disturb thee Within.

For the Love of the Sovereign Good, despise all that is Temporal: Turn thee quite Inwards: Ascend, by little and little, Upwards: Raise thyself above thyself: Transcend every thing that is done in Time: Abandon every thing that is Created: Exclude every thing that hath either Measure or Degree, let it be never so great or never so high; that so thou mayest find the uncreated Word, which above all Creaturely Knowledge is exalted so exceeding much.

The CONTEMPLATIST.

A Transport.

THIS loathsome Earth do thou my Soul despise:
Make haste; and now ascend the lofty Skies.
With swift and nimble Wings thy Native Place
Now seek: thro' Air, thro' Heavens, widely trace.

I trace the Circles of the Stars, most swift:
And upwards still the Wings of Love me lift.
I nimbly pass beyond the farthest Sphere
Of all those Lights that in the Night appear.

Till to the Throne I come of God most High:
Who in, and by, his Son, bids me draw nigh.
The Son of God all clad in glorious Light
Here sits, holding the Scepter of his *Might*.

The Scepter of his *Love* it is, I see!
This me compels: To this I bow the Knee.
Trembling I bow; and down I prostrate fall:
Then smiles my Lord on me, with sweetest Call.

Resistless Call of LOVE! I *must* Obey.
O that I cou'd but Here for ever stay,
With Objects bless'd my ravish'd Eye to please:
And to enjoy a full *Sabbatic Peace!*

Grant this, O Prince of *Peace*, O King of *Love!*
And hear the Sighing of thy Turtle Dove.
For, Lord, to Thee continually I cry:
And, Wing'd by Thee, into thy Arms I fly.

O Now that I cou'd Here for ever stay!
O send me not from Thee, dear Lord, Away.
My *Native Place*, my *Native King*, is found:
And I with Him, in Him, am also Crown'd.

CHAP.

CHAP. VII.

How we can in the Eternal WORD do all Things.

I *Can do all Things thro' Christ which ſtrengtheneth me.*

So much as the Word helpeth thee, even ſo much art thou able to do, and no more. As much as that enlighteneth thee, ſo much ſhalt thou ſee. As much as that enkindleth thee, ſo much ſhalt thou Burn, ſo much ſhalt thou Love.

In the Word thou ſhalt overcome the World: In the Word thou ſhalt prevail againſt all Evil.

In the Word thou ſhalt be eſtabliſhed in Strength: In the Word thou ſhalt be even exalted above Strength. In the Word thou ſhalt be confirmed in Virtue; and in the Word thou ſhalt be alſo raiſed above Virtue, even into the Unity.

For the ſake then of the Word, by the which all Things are poſſible unto thee, thou ſhalt forſake all Things, Father and Mother, Friends and Relations; that is, whatſoever Fleſh and Blood doth ſuggeſt to thee thou ſhalt deſpiſe: And thou ſhalt cloſely Adhere to the Word, that ſo with the Word thou mayeſt by Charity be made *One Spirit*; and then thou wilt not ever Deſire or Affect any thing, but what is moſt highly pleaſing to the Eternal Truth.

CHAP. VIII.

That all Words *and Writings are for the ſake of one Only* WORD.

ALL *Scripture given by Inſpiration of God* [The *Word.*] 2 Tim. iii. 16.

In order to arrive at the Knowledge and Love of this one Only Word, which is the Eternal Truth,

are all things written and ſpoken to us in the Sacred Scriptures by the Spirit of God, the Spirit of Truth.

The Saints of God have ſpoken great Things hereof: And very much as to this have they written, that is, according as it was given them, and as it was receivable by mortal Men. Nevertheleſs none of them have been ever able to utter the Word forth, according as the Word is in Himſelf.

All the ſacred Words, written by holy Men, are from the Illumination of the Eternal Word: Out of which Word proceedeth all that is True, all that is Good, and all that is Holy; all Virtue, all Power, and all Wiſdom and Underſtanding.

And by the outward Voice, and Signification of Words, He hath prepared for us the Way, how to ſeek Him, and find Him: That ſo we who are not here capable clearly to conceive Him, may yet by the Words of holy Scripture, after a creaturely manner, by little and little, come to reach Him, and at length to be United with Him.

Nevertheleſs we ought not to be contented with the outward Speech; but muſt preſs after the more inward Senſe: And muſt ſeek after thoſe Things which are far above us, Eternal in the Heavens, even that one Supream Eternal GOOD, which is the WORD.

This feedeth the Angels without a Medium: This inſtructeth by a Medium the Faithful, even with the ſacred Books; and now and then maketh them, by means of internal Illuminations, freely to fly up unto Him; He giving them at that Seaſon to feel and perceive that which ſurpaſſeth all Reaſon and all Meaſure.

CHAP.

CHAP. IX.

Of the longing Desire of the Soul when visited by the WORD, her only Beloved and True Bridegroom.

O *Lord, before Thee is all my Desire, and my Groaning is not hid from Thee.*

Behold, my Heart boileth up as it were for the very Desire of Eternity; and while I am thinking upon the eternal Objects, and longing for the Heavenly, grievous is the Burden of *my own Body*, and exceeding tedious to me is every thing that I see upon Earth. All human Comfort displeaseth me: Nor do I find any the least Remedy of my Grief; unless my Heart be perfectly with Thee, the Eternal Word, united.

Thou, O Lord my God, art the Cause of this my Grief: Thou art the Author of this my Languishing. Thou art the unsupportable Torrent and Tide of Love. Thou Woundest me with hidden Arrows; Thou Inflamest me; thou wholly Piercest me; and all my Faculties and Powers thou utterly consumest and swallowest up.

Why sufferest thou me to lye thus in this languishing State; and in the Fever of Love, and Torrent of Desire, anxiously to Groan? Why fleest thou away so suddenly, as into a far Country; into the Inaccessible Mist, whither I am no wise able, alas, to follow thee?

Do not, O Holy Lover, do not despise to behold the Soul that longeth after Thee. O do not long hide thyself, but turn again thy Face quickly; for as much as without Thee I am not able to live.

But if it be thy Will to Afflict and to Prove, do with me even as Thou willest, and as is pleasing in thy Sight. Nevertheless take Thou not away thy Grace and thy Mercy wholly from me, O God of my Righteousness!

May I find Grace, I beseech thee, in thy Sight; and vouchsafe to know me amongst thy chosen Followers. O my Light, and my Truth, thou beloved of my Soul, leave me not to walk in Darkness; neither suffer me to be Oppressed with Heaviness: But stretch forth thy Right Hand; and restore to me the Light of thy Mercies, and quicken me with the Joy of thy Presence.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us; be Glory, in the Church, by Christ Jesus; throughout all Ages, World without End. Amen.

The Heavenly Society.

O Qualis Quantaque Lætitia!

O What sacred Joys abound!
Where Jesus sits in Glory Crown'd,
Circled in his Heav'nly Train:
While in sweet Triumphant Strain
Choirs of Saints and Angels sing
To the Glory of their King:
Charming, by his beauteous Rays,
Hearts to Love and *Tongues* to Praise.
Free on Wing, or fix'd in Round,
They strike the Harp, the Trumpet sound:

Or

Or with ſweetly varied Ayres,
Play upon the Chiming Spheres.
Robes they wear that ne'er decay,
Made for Eternal Holiday.
To the King Enthron'd on High,
Holy, Holy, Holy, Cry.
Here all Bleſt they know no Pain:
Here they never more Complain.
Voices all in one agree,
Tun'd to Praiſe the *One in Three.*
From the *Beatific Sight*
Flaming Hearts outſhining bright:
Him the *Seraphim* Adore,
Loſt and wrapp'd in ſweet Amour.
While proſtrate *Cherubim* diſplay,
Their Couchant Wings, and Honours pay.
Thrones Unthron'd, admiring lye
At the Footſtool of his Majeſty.
Dominions and *Princedoms* join
In Homage; and in Bliſs Divine.
Sacred *Powers* and *Virtues* free
Flow forth in Heav'nly Charity:
And to Earth Love-Signals bring,
Or Thunders of th' Incenſed King.

Mercies

Mercies to the Good display,
Or the Wicked Scourge away.
And with wond'rous Zeal and Care,
Angels, with *Archangels* fair,
In Heav'n the *Jubil-Trumpet* blow;
Yet Guard and Help us here Below:
Convey our Prayers, and Bleſſings bring;
Our Sorrows chear; or with us Sing.
O fair and bliſsful Regions!
O bright Decorous Legions!
Which in Wreaths of *Angels* ſhine,
Or of *Men* now made *Divine!*
O glorious *Mother* City, free
Of Peace and true Tranquility!
Heav'nly Sabbath, Heav'nly Peace,
All thy Sacred Manſions Bleſs.
Salem's Citizens Above
Wear the Badge of chaſteſt Love,
The Golden Feathers of the Dove:
In Heart and Hand compacted move.
Here's no Labour, Error, Night;
Wiſdom ſprings her conſtant Light.
In Joy, and healthful Vigour found,
Each Soul's with ev'ry Bleſſing Crown'd.

O ever

O ever bleſt Society
That Reign with God in *Unity!*
To the great God your Voices raiſe:
And in grand Chorus ſound his Praiſe,
Who, by his Victorious Grace,
Has fix'd you in this Glorious Place.
Amen, Amen, let all reſound,
That in Heav'n or Earth is found.
Choirs Above in Praiſes flow:
Join with Ecchoing *Saints Below.*
While *Univerſal Nature's* Round
Concurs in the Harmonious Sound:
Glory to God *in* All *Triumphant Crown'd.*
Hallelujah.

CHAP. X.

How the Eternal WORD *giveth himself to the Loving Soul for Nourishment: And how by the Strength thereof, she may Travel on to the Mount of* CONTEMPLATION.

THE *King hath brought me into his Chambers.* Cant. i. 4.

A. If thou sincerely and heartily loveſt Chriſt, the King of Glory, and deſpiſeſt for his Sake all the Pleaſures of this Life, there is no doubt at all, but thou mayeſt come to an Experimental Underſtanding of what is contain'd, under this Expreſſion of the Loving Spouſe, ſo full of the Heavenly Sweetneſs.

B. What is it then ſhe ſaith? How underſtandeſt thou? Say, O devout Soul.

A. I confeſs my Ignorance. But if thou canſt worthily underſtand it, I Congratulate the Divine Grace in thee, to which thou oweſt this Manifeſtation. Nevertheleſs that little which I, ſtanding afar off, do perceive, as by the Key-Holes or *Chinks of the Chambers*, into which the Spouſe being introduced, by her Beloved, is made to enjoy ſome Peculiar Favours and Bleſſings from him; I am willing to propound, that if it be agreeable to thy Heart, thou mayeſt accept of it in Love.

B. Let him draw us, and we will run after him whither ſoever he goeth; and if he be pleaſed to bring us into his Chambers, we will then be glad and rejoice in him abundantly; and ſitting under his Shadow, and abiding in his Preſence, with great Delight, we ſhall then underſtand what theſe ſweet Words mean; and ſhall then Love him uprightly and purely, being all filled with the precious Ointment of his Name, and reliſhing his Love more than Wine.

Verily,

Verily, his Love is better than Wine to me; and even as the Hart longeth for the Springs of Water, so longeth and panteth now my Heart after him. O how my Soul thirsteth after Him, who is the Living Well-spring, the Fountain of Life and Joy! I thirst Lord: I thirst after thee, the Living God.

O when shall I come, Lord, and shew myself before thy Face? O when wilt thou suffer me, unworthy One, to press into thy Presence; and when shall I be brought into thy Chamber, that we may converse together in Secret, my Soul being perfectly withdrawn from the World, and from all worldly and sensible Images; that I may see thy Power and thy Glory, and quench my Thirst with the Waters of thy Mercy, and the Wine of thy Consolation.

A. I perceive, that the Beloved hath now drawn thee; and that therefore thou runnest after him so eagerly in thy Desires, so that nothing can satisfie thee, but to be brought into his Presence. Be then of good Courage, and faint not; for the Savour of his good Ointments, and precious Gifts, thou hast perceived; and his Spirit as a most sweet Unction, poured forth into thy Heart, thou hast felt, and now feelest, as thou panteſt after him, and longest to be united with him; and he will certainly therefore, bring thee into his Chambers, and into his Banqueting-House, into the inward Chambers of his Temple, and into the House of Wine, and there his Banner over thee shall be Love, O thou Beloved of the Lord.

B. Truly I am Sick of Love, and nothing can heal me, but his Presence. And how long shall it be said unto me, *Wait, and Wait again?* Since now to what purpose is my *Waiting?* O what is it that holdeth me thus back, that I cannot enter where my Heart would fain be? O what is it that debarreth me so long from the Sight of him, whom my Soul loveth and thirsteth

thirſteth for; and hindreth me from Contemplating him, in the Beauty of his Sanctuary?

A. Be not weary in Waiting; for it ſhall be abundantly recompenſed to thee: And if thou thinkeſt it long to be debarred of the peaceable Fruits of Contemplation, ſee that thy Soul be indeed ſtripped of all bodily and ſenſible Images, which interpoſe betwixt thy Beloved and thee. Thy Heart muſt be *thoroughly Purified*, before thou canſt be fit to ſee Him; except it be very darkly indeed, and through the Glaſs of the Creatures, as in *Meditation*: Foraſmuch as none but the *Pure in Heart* are thoſe bleſſed Ones, who are called and privileged to *Contemplate* GOD. Thou muſt then be perfectly Silent from all Fleſh, from the Noiſe and Buſtle of the World, from the Tumult and Imagination of Shadowy Repreſentations, and from all whatſoever doth diſtract from the Unity; and even while thou art outwardly occupied in the Buſineſs of this World, and the common Affairs of Life, thou muſt maintain ſtill thy Converſation in Heaven, keep thy Intention fixed upon the Sovereign Good, and long to be united with the bleſſed Object of thy Deſires. Let nothing divert thy Mind from this moſt pleaſant Exerciſe: Let nothing draw thee down, in thy Aſcent above all that is in this World; flee away from it with the Wings of the Spirit, that ſo in Spirit thou mayeſt behold Him who is a Spirit; and be thou continually Breathing and Aſpiring after the Enjoyment of his gracious Preſence. O how Happy ſhalt thou be, if thou but follow his Drawing, and be ſtrictly Obedient without all Delay or Intermiſſion to the inward Call of thy God!

B. O Lord, who conſidereſt my Labour and my Pain, in this Vale of Darkneſs and Miſery, thou knoweſt very well, how gladly I would come unto Thee. Behold I am here; ſince thou haſt called me, and drawn

drawn me: Be it unto me according to thy Word, yea, according to thy Word, which thou ſpakeſt in our Fleſh, *I will manifeſt myſelf unto him.* For this was, and is always the Deſire of my Soul, that thou Lord, mayeſt come and manifeſt thyſelf unto me. O that I may find Favour now in thy Sight; and that my Petty Service may be accepted of thee in good Part! Becauſe there is nothing ſo dear to thy poor little Servant, or ſo highly by him eſteemed, as to find but any Favour with Thee, and to be owned among thy Children, who am not worthy ſo much as to be called thy Servant. And now, Lord, whatſoever elſe I ſay, whatſoever I deſire, whatſoever I want; behold, I am wholly in thy Hands to be diſpoſed of by Thee; do with me according to thy Word, according to thy good Pleaſure, according to thy Holy Ordination, and according to all thy Will.

A. This is well reſolved by thee: And while thou art yet ſpeaking to thy Beloved, after this or a like manner, in the Secret of thy Soul; if He ſhould ſay unto thy Heart, *Whoſoever would ſerve me, let him follow me*; do thou follow him immediately whitherſoever he ſhall go. How knoweſt thou, whether he may not go before, and prepare the Way, and open the Seals, in order to lead thee into his Chambers? If He leadeth, follow thou; and whatſoever he ſhall ſay unto thee, that do thou.

If he ſay unto thee, *Drink*; then do thou drink out of his Cup. For this is *the beſt Wine*, which He hath kept for thee; no Wine like thereto, can this World afford: Drink and be filled therewith. It is the Wine of heavenly Love: It is the Wine of Angels and bleſſed Saints. This Wine is CHARITY; which when thou art filled with, thou haſt then verily drunk of the *Beſt Wine*; and art thereby *Elevated* above thyſelf, and ſo tranſlated hence in Spirit, into that *Heavenly Society*. And where ſhalt thou find this, but in his Wine-

Wine-Cellar? And what is the Price thereof, that it may be bought? It is not to be purchased by any with Money, but by the Contempt thereof, and of all Things that are in the World. Drink hereof, O dearly Beloved: Drink thy fill; yea, be thou inebriated with the Sweetness of Charity, this most delicious Wine of Heaven; behold the great Jarr is before thee, the full *Water-Pot* overflowing therewith; yea, the very Fountain itself of this Wine of Life. For *God is Charity:* God, even thy God, *is Love.*

And if He say unto thee, *Eat*; Eat whatsoever thou shalt find: All is Good whatsoever is laid up for thee. Dost thou find *Bread?* Eat of it, and be satisfied: It is the Bread of Life; it is the Manna which the World findeth not, and preceiveth not. Hast thou found *Honey?* Eat thereof as much as may suffice thee: It is the Grace of Heavenly Consolation; and it is good for the Enlightning of the Ghostly Eye.

And if thy Beloved offer also unto thee part of a *Broiled Fish*, and of an *Honeycomb*; take thou in Faith the Remains thereof: Feed thereupon in Spirit, and be Thankful. These, when they shall be melted in thy Mouth, will cause thee to perceive a wonderful and inexpressible Sweetness. He himself will open unto thee thy Understanding, and thy spiritual Sensation, in the Feeding upon the broiled Fish and the Honey-Comb. For he is both the one and the other to thee: The Meditation of him, in his State of Humiliation, and of his Passion, is the former; but the Meditation of him, in that State which followed this, is the latter: For his Resurrection was even as the Honey-Comb to his Disciples, when he appeared to them with Joy, filling their Hearts with exceeding Gladness, and most sweetly communing with them concerning the Kingdom of God. Wherefore

fore when thou doſt devoutly Meditate on his Paſſion, then doſt thou ſpiritually Eat of the broiled Fiſh; and when thou art refreſhed, and pleaſed highly, with the Glory of his Reſurrection, and with the Power of his Deity, then haſt thou found the true Honey in the Comb.

Moreover, if he reach forth unto thee the living Bread, and the Water of Godly Wiſdom, ariſe thou in like manner as did *Elias:* Eat and Drink, becauſe the Journey is very great for thee, before thou canſt come to the Mount of God, or reach the State of Heavenly Contemplation.

Ariſe, Eat, and be ſtrengthened: For ſince thou art now entring on ſuch a Journey, this is the Time for it. If thou neglect it Now, thou wilt find nothing by the Way to live upon. Eat therefore here, and Drink before the Lord; becauſe it is needful for thee, that thou faint not in the Way. For as long as we are in the Body, we are Strangers from the Lord; and therefore we Hunger and Thirſt, even until the Hour that the Kingdom of God be come. Nor canſt thou ſay, I have enough, but when the Glory of the Lord ſhall appear, and the Ark of thy Heart ſhall be brought into the Temple of the Heavenly * *Jeruſalem*, and thou ſhalt have attained the Viſion of God.

When now it is thus well betwixt thee and the Lord, thy Beloved, he having brought thee into his Chambers, and called thee into his Preſence, that he may Feaſt thee with divine Love and Contemplation; then it will be ſome Difficulty for thee to come down, and to return to thy wonted Buſineſs and Hurry in the World. And if thou ſayeſt with *Peter*, *It is good for me to be here*, I ſhall not at all wonder;

* *See* Appendix, *Numb.* VI.

for as much as I myself should cry also out after the very same manner, were I but near. But perhaps thou shalt from Him receive this Answer.

The LORD.] *Thine Hour is not yet come. Nor have I brought thee hither, to the End that thou shouldst here perpetually Abide; but that thou mayest know how thou oughtest to Converse in my House. For which Purpose I have established thee with the* Wine of Love, *and have given thee Food in abundance to strengthen thee while in the* Way. *Nor was I willing to disappoint thee of thy Desire. Behold, thine Eyes see those Things which I promised to them that serve me.*

Return therefore now in Peace, and Visit thy Brethren; lest perhaps they should expect thee, and should seek thee, saying, Where is this Man who was to Lead us? *And after that, thou shalt come again to me, when thou shalt be Free and fully at Leisure. Take heed that thou turn not away a Beggar from thee sorrowful, who cometh unto thee in my Name. Since how shalt thou ever be able to look me in the Face, if thy poor Brother be grieved by thee? How canst thou think to see me, if thy weak Brother be offended and weakned more? For who is Grieved, and I am not also Grieved? Who is Infirm, and I am not also Infirm? Accordingly thou art so to behave thyself, as in the Last Day to hear from me,* I was an Hungred, and thou gavest me Meat: I was Thirsty, and thou gavest me Drink: I was Sick, and thou didst Visit me.

Bring me hither yet another Vessel, and I will give unto thee, the Oil of Mercy: *And thou shalt pour it forth upon the* Seven *Works of Piety. Go then, and do all these Things as thou knowest I would have thee do; and, Lo, I will be with thee. Be thou Faithful unto the Death; and I will give thee a Crown of Life.*

The

See Appendix, *Numb.* VII.

The REQUEST.

We will remember thy LOVE *more than* WINE.

GIVE me thy Love: I ask no more.
This Love it is that I adore.
Inflame me with this Heav'nly Fire,
The Source of Chaſt Divine Deſire.

Thy Love is that Celeſtial *Wine*,
That warms, and makes the Soul *Divine*.
That makes the hard contracted Mind
Soft as the Air, Swift as the Wind.

Oh thou bright Flame, thou Radiant Light!
Strong and Reſiſtleſs is thy Might.
Sweet is thy Influence, and Pow'r,
As the Cool Dew, or Quickning Show'r.

Each View, or Glimpſe, of thy Bright Throne,
Renders my Soul no more its Own.
How ſweetly is my *Drop* devour'd,
When into thy wide *Ocean* pour'd!

O pleasing Death, thus to Expire!
'Tis not to *Fall*, but to *Rise* higher:
From a small *Atome* to be *All*;
Pure, Bright, Sublime, Angelical.

☞ Here follow now certain *Considerations* of a Learned Doctor, concerning the Opening of the *Spiritual Eye*, or the State of Divine Illumination in this Life; how naturally we are incapacitated for it, and how it is to be arrived at, without running into those great Dangers, that many have imprudently exposed themselves to: With Cautions and Admonitions concerning the *Meditation of the Heart.*

CHAP.

CHAP. XI.

Of the Threefold Eye of the SOUL.

CONSIDERATION I.

What Meditation *is, and what is to be understood by the* Heart, *and by its Threefold* Light *and* Life.

Meditatio Cordis mei in conſpectu tuo ſemper. *Vulg. Lat.*

THE *Meditation of my Heart is in thy Sight always.* Pſal. xviii.

1. Happy is that Perſon, who, with the Prophet, can truly ſay this from his own Experience.

2. But, *Firſt*, let us ſee what this *Meditation of the Heart* is; not thereby underſtanding the Heart that is Carnal, but that which is Spiritual. Now, Meditation is *a vehement Application of the Heart to ſearch and find out ſomething.*

3. And this ſtrong Application hath its Difficulty, which is ſometimes greater, ſometimes leſs.

4. For better underſtanding of which let it be pre-ſuppoſed, what both Faith and Experience have inſtructed us in, namely, that our Heart or Mind originally was ſo made and conſtituted, as to have a *Threefold Eye*, or Sight; for there is a *Mental* Eye, a *Rational* Eye, and a *Senſual* (or Senſitive) Eye.

5. And of each of theſe Eyes alſo, there is always one in the *Apprehenſion*, and another in the *Affection*; one in *Knowledge*, the other in *Love*.

6. This Diſtinction now is founded upon another, whereby we ſay, that Man hath a *Twofold* Portion, or *Face* of Reaſon; that is, the *Superior Face*, which is turned towards the *Eternal* Laws and Objects, and

the *Inferior*, which is turned towards the *Temporal*: Yet so, as neither of these doth in its Act depend upon a *Corporeal* Organ. And then under these two is our Reason as *immersed in Body*; which is properly called *Sensuality*.

7. The first of these Eyes (or the superior Face of the Soul) is by some nam'd the Eye of the *Mind*; the second (or the inferior Face) the Eye of *Reason*; and the third, the Eye of *Flesh*.

CHAP. XII.

Of the Order herein at first Established: And the Disorder since introduced.

CONSIDERATION II.

How this EYE *of the* HEART *was by Sin disorder'd, and this* LIGHT *clouded in all three Respects.*

1. SUCH in the Beginning, was the Excellent Constitution of the Rational Nature as created originally; such the Order, with Respect to our Constitution, that was established; and such the Peace and Tranquility of that Order; as Sensuality thereby was intirely at the Beck and Command of the inferior Reason; and inferior Reason was no less in all Things subject to, and a Servant of, the superior Reason.

2. And thus there was a ready and most easie Ascent from the inferior Things to the superior, and thence to the Supreme of all. Which was affected by the *Lightness* and Heavenly Agility of Original Righteousness, lifting up the Heart Heavenwards, afeer the same manner, as Fire by its Lightness is naturally carried upwards.

3. But

3. But as soon as Ingratitude towards the Supreme Lord had merited, that this same Original Righteousness should be taken away, and consequently the Celestial Levity and Spirituality, there enter'd then together with Sin, a most grievous and heavy *Weight*.

4. Which Weight, the constant Concomitant of Sin, never ceases to drag the miserable and captivated Soul still downward; even as if it were bound about with Ropes, Chains and Fetters. So is the poor Soul enchain'd in Beggary and Slavery.

5. And thus by a Marvellous and no less Deplorable Confusion, there was introduced into Nature a Perversion, yea a Subversion, of the former good Order.

6. So that Man being overset in Darkness so deeply, and sunk so low in a blind Prison, his Threefold Eye came to be obscured in both Respects; that is, both as to the Apprehension or Perception; and as to the Affection or Inclination also.

7. Thus the Soul in her dark Dungeon abideth a Prisoner, beholding not the Light of God; while there is the greatest Disturbance and Disorder in each of her Eyes, by the Principle of Wrath enkindled in her.

8. Which Disorder is hence manifested by an Imperfection in the Sensitive Eye, by an Overclouding in the Perception of the inferiour Reason; and lastly by an Extinction of Sight in the superior Reason or Spirit.

CHAP. XIII.

The present INCAPACITY *of the* HEART *for* MEDITATION.

CONSIDERATION III.

The Difficulty of Meditating proceeds chiefly from this Disorder: And is the Punishment of Sin.

1. AND thus we have now the first Cause of that Difficulty, which we sensibly perceive in Meditation, and which we constantly experience in the stedfast holding of our Eyes toward the Lord, or towards Heaven and Divine Objects.

2. It is from that *Penal* Gravity, which weigheth down the Heart, and impelleth the Soul continually downward, as with a kind of Joy and Propensity: even as in the Course of Water we see, by the outward Eye, how with all the ease in the World, it still presseth lower and lower, from its own inhering Weight. But this, as it descendeth with all Facility, and floweth Abroad of its own accord; so it cannot be made to ascend but by Force, nor be kept within Bounds but by Compulsion.

3. In like manner it is also with the human Heart, which is shed Abroad as Water, that naturally seeks to go downward, and is not contained easily in any Place, nor lifted up without Violence.

4. For no otherwise doth the Heart of Man, that is bowed to the Earth, and is prone of itself to the lowest Things, flow hither and thither without ought to hold it in, scattering itself on all Sides without any Pains or Labour, because easie is the Descent

Descent of Souls to the Region of Darkness; according to that of the Poet,

—— Facilis Descensus Averni:
Sed revocare gradum, superasq; evadere ad auras,
Hic Labor, hoc opus est. ——

Into the Pit thou canst with ease descend:
But thence to draw thy Foot, thence backward tend,
That's not so easy surely to be done:
To climb Heaven is harder still. ——

5. Nevertheless this is to be attempted; and this is that which is the main Subject of our present Consideration; which though it be Difficult, is not yet Impossible. The Return and Ascent of the Soul to God, is a great Work; and without great Labour it is not to be affected. But let us not pretend to climb Heaven, as did the Giants, lest we meet with a like Fate to theirs. For it is not Practicable without the *Ladder of Meditation.*

CHAP.

CHAP. XIV.

Of the Nature of MEDITATION *and of Experimental* SENSATION.

CONSIDERATION IV.

Meditation is not only in the Understanding, but also in the Affection.

1. WHEREFORE let us now proceed to make a thorough Search, from what hath been here Premised, into the Nature and Property of Meditation. Which it will be most needful for us to do, seeing that we cannot but discern how very necessary this is to us that are tending towards God.

2. We have said then, and by Experience we find to be true: That Meditation *is the vehement Application, and earnest Attention of the Mind, to the Investigation of some one Thing, and to the finding of it out fruitfully.*

3. We add *fruitfully*, lest Meditation should decline into Superstition, or into Curiosity, or into Melancholy and Whimsicalness.

4. To compleat therefore what we were saying of its Nature, let us more distinctly yet express it thus: Meditation is an *earnest and salutary Application of the Spirit, or Heart, to search out some useful Thing, and to know it Experimentally.*

5. This last Word we place in the Definition of it, by reason of the Nature of that which Affects us, and of the Affection itself which springs up thence within us; the which takes divers Names in proportion to the Condition and Manner of the Knowledge that is obtained, or that Affecteth.

6. For

6. For the Affection of the Heart cannot be otherwise known and distinguish'd, than *Experimentally*, by him who it affected thereby.

7. Which *Experimental* Knowledge of the Affection it is impossible for any one that hath it, ever to infuse by any Word whatever into another; unless he also be in like manner affected.

8. Forasmuch as *no Man knoweth this*, as it is written, *saving he that receiveth it.* Wherefore also it is called the *Hidden Manna.*

9. A clear Exanmple hereof is in one who knoweth no otherwise the Sweetness of Honey, but as he hath been taught it by others: Also in the Physician, who, being himself sound in Health, hath a Knowledge of the Infirmity and Pain of his Patient; which is by his Learning and his Inquiry only. For this Sweetness is far otherwise known by one that tasteth it, and this Pain far otherwise distinguished by one that truly feeleth it.

CHAP. XV.

Of the LIGHT *and* FIRE *of the* SOUL, *how excited by Meditation out of the* DARKNESS.

CONSIDERATION V.

Perseverance is necessary to Meditation, that so the Fire of Devotion may burn up.

MY *Heart was hot within me, while I was musing the* Fire *burned.* Psal. xxxix. 3.

1. Let us then throughly ponder upon the foregoing Considerations, and think what a profound Sense the Prophet must needs have had of the Nature of Meditation, when he saith, *In my Meditation the* Fire *shall*

shall break out. [In Meditatione mea exardescet Ignis.] For hereby he hath comprehended at once both the *Light* in the Understanding, and the *Fire*, (or Divine Ardour) in the Affection.

2. But how very difficult a Matter it is, after all, for the Fire of Spiritual Devotion to *break out*, and flame forth, as it should, by the fanning of Meditation; will be obvious to them who consider but the Nature of the Material Fire, where the Fuel is incapable for the producing of it.

3. For Instance, If you should labour to draw Fire out of wet and green Wood, and such as is besides all cover'd with Mud, what think you in this Case is to be done? Why, blow under it as much as you will; blow again under it, even with all your Might, again and again: At length there will arise, first a very great *Smoke*, which in the beginning will greatly pain and afflict the Eyes. But matter it not. Thus also it is in the Soul.

4. Hardly, and with great Difficulty, there will then break forth after this a little *Spark*; which will straitways also vanish. Yet ought not this still to discourage you at all.

5. For perhaps you may be apt in a Passion presently to fling about the Wood, which you had before lain together, because it will not burn as you would have it; and thus all Labour will be lost, if so be that you patiently persist not in Long-Suffering.

6. Which *Long-Suffering* is that which we here call the *Perseverance of Meditation*; and which is indispensably to be joined with it, that you may attain the End thereof, which is the Illumination and the Ascent of the Soul to God.

CHAP.

CHAP. XVI.

Of the Difficulties and Dangers of this Exercise.

CONSIDERATION VI.

It is very Difficult to give a certain Rule concerning the Method *of Meditating.*

1. WE are not ignorant that many have written upon this very Subject of Meditation, both in *Latin* and in *French*, laying down Rules and proper Exercises for the well ordering thereof. Nay, We ourselves have not omitted to speak hereof, tho' in other Terms, and after another Manner, in our Treatise of *Mystical Theology*, particularly in the second Part thereof, which teaches the Practice: As also in another Treatise, which is of the *Mount of Contemplation*, otherwise called *Of the Death of Contemplation*, or the *Mystical Death:* And likewise in a third, which was compiled concerning *Spiritual Poverty.*

2. But after all, so great is the Difficulty, and so great the Variety also, according to the Diversity of different Constitutions and Tempers in Men, as to the Method of Practising this Doctrine of true and holy Meditation; as I am sometimes in a great doubt, whether it were better for me to be utterly silent hereupon, or to adventure to write somewhat about it.

CON-

CONSIDERATION VII.

That Meditation is useful for Contemplation; *but because of Indiscretion may be Dangerous.*

3. FOR when on one side I reflect, how without the Exercise of Meditation, no Person can ever come to *Contemplation*, setting aside the special and miraculous Interposition of God in the Case: Yea, that no Person can be so much as directed towards this high State, without entring first into this Way; much less feel it, and possess it; and how it is impossible for any without it to square himself as he ought, according to the most perfect Rule of the Christian Religion: Then I dare not conceal what I have upon me to write, and I am all on Fire to persuade and encourage others in the Study of Meditation.

4. But on the other side, while having so oftentimes experienced the Dangers hereof, I diligently reflect on the Difficulty and Hazard of it, and the exceeding Rareness of arriving to that, which Meditation strives to reach, and which it labours to draw the Heart to; I am then struck as it were with a certain Numbness all over me, and am as it were stupified with the Dread that is upon me, being unable so much as to say or to write one Word. Yet after this, the former Reflections return upon me afresh, and then I am in part encourag'd.

5. Now if any one shall enquire whence this proceeds, (which is, alas! by too frequent Experience confirm'd) that the Study or Exercise of Meditation so often turns to the Distemper of the *Melancholick Passion?* Or why it falls into it so insensibly? Let it be considered, that this may be either by Immoderateness and Indiscretion; or else by reason of Pride and Elevation, because of which the Soul that is seized herewith, may be given over to a reprobate Sense of *Diabolical Delusion.*

The

The RESIGNATION.

My Grace is ſufficient for Thee.

1.

MY God, my Saviour! Thou alone
My Rock art, and Salvation.
On Thee I ſtand, on Thee
Is my Stability,
In Tempeſts of Temptation.

2.

In Storms of Wrath thou doſt Inſpire
Patience, Peace, and ſweet Deſire.
I feel no other Loſs,
But of my Ruſt and Droſs.
Thou mak'ſt me Brighter by each Fire.

3.

Lord, if thou wilt not yet advance
My Soul, by Rapture, or by Trance;
To that High Mount of Light,
In thy All-glorious Sight,
Where *Sion*'s Virgins Sing and Dance;

4.

I bow: And do ſubmit; till I
Am purg'd for *Heaven's Society.*
With Patience, Peace, and Reſt,
My Soul mean while ſhall feaſt;
Till Judgment ends in Victory.

CHAP.

CHAP. XVII.

Whence, and how the principal Miſchiefs do ariſe.

CONSIDERATION VIII.

That the Abuſe of Meditation, is as the Abuſe of Wine, by thoſe that are in a Fever.

1. HERE we are to ruminate a little upon what hath been ſaid: And to ſee if we can confirm, or explain the ſame by ſome *ſenſible* Examples, that we may even Taſte and Handle the Truth of what we here drive at.

2. Now it is notorious to all, that *Wine* chears the Heart of a Man, and is alſo good for his Health when rightly uſed. This is the very Nature of it; and for this was it created. The Holy Scripture itſelf witneſſes as much; and Reaſon alſo ſpeaks the ſame thing.

3. And yet we ſee how by the Abuſe of them who drink it; and eſpecially if there happen to be at the ſame time a Feveriſh Indiſpoſition upon them; that the drinking of Wine, which is otherwiſe in itſelf ſo wholeſom, cauſes either an Increaſe of the Diſeaſe; or produces, perhaps, Madneſs, or a Frenzy, or it may be ſometimes alſo brings Death itſelf.

4. Now for us, that we may apply what hath been here ſaid, conſidering that we all are Children of *Adam*, who is there that can deny that we are Sickly and Diſeaſed Within? Or where is he that can ſay, that any one of us all is free from all internal Maladies? Or who is there that can contradict our being Sick of Fevers, yea, of Fevers often of the worſt kind too, Malignat Fevers of the Soul? By means of which, the very beſt, the choiceſt and moſt ſa-

voury

voury Words of the Divine Oracles, are frequently turn'd into Bitterneſs, and become Nauſeous; by means of which alſo, the moſt ſweet and delicious Bread of the Heavenly WORD, the Bread of Angels itſelf, is turned as it were into Gall.

5. O wretched Miſerable we! O ſad Diſeaſed State of Mind! Well did the Apoſtle, out of a moſt intimate and moſt deep Conſideration of this Miſery, now made natural to us, cry out, *O wretched Man, that I am, who ſhall deliver me from the Body of this Death!* And he ſubjoineth, *The Grace of God, through* JESUS CHRIST.

CHAP. XVIII.

Of DISCRETION, *and taking Good* ADVICE.

CONSIDERATION IX.

That the Advice of a Spiritual Phyſician, is here to be taken.

1. WHAT is it then that we are doing? Why go we away heedleſs, and run as it were headlong down by the Precipices of Vice? Shall we go after the Deſires of our Heart, after our own fond Devices, after our own ſilly Inventions and Imaginations, deſperately, without any Law, without any Bridle, without any Order?

2. What! Shall vain and fluttering Thoughts ſatisfie us? Shall Thoughts that are unſtable, ſordid, and fluctuating; Thoughts that are prepoſterous, inconſiſtent, flaſhy, and that cannot better be compared, than to a Dream; Thoughts that are not likely to bring the leaſt Conſolation or Edification to the Heart; but rather, Deſolation and Ruin, to as ma-

ny as take pleasure therein; be sufficient for us? Shall these satisfie us?

3. We shall be ready to Answer, without doubt, in the Negative; and shall roundly say, that this ought not to be so. But then let us be sure, that *Discretion* be our Governess in all Things, to Moderate and Supervise; than which we cannot for certain, have a safer Guide, next to the Divine Grace, in whatever we set about.

4. This is to be gotten by Advising with the Elders, and Consulting such as are of deep and long Experience; and especially, by diligently following the safe and prudent Counsel of one that both knows us, and loves us; one that is not only our Friend, but is thoroughly also acquainted with our State and Case.

CHAP. XIX.

Of the Difficulty that is in the BEGINNING.

CONSIDERATION X.

That however Difficult this be at first, it may afterwards by Use, be made Easy.

1. IT is a Maxim in Philosophy, grounded on Experience, *That Art and Virtue, are Conversant about what is Difficult:* As the Art of Painting, the Art of Writing, the Art of Singing, or of Playing on Musical Instruments: The Virtue of Chastity, the Virtue of Fortitude, the Virtue of Sobriety, and so forth.

2. But this is so to be understood, as that in the Beginning, both Virtue and Art, have very many and great Difficulties, till they be acquir'd; but so soon as they are acquir'd, all things presently are made

made Easy to them. Thus the Painter, when he is once Expert in his Art, has no longer then any Trouble; but Paints with the greatest Facility that can be imagin'd. It is the same also, with an Excellent Writing-Master, when he has, by long Application and Exercise, gotten an Habit of Writing readily a fine Hand. And a Master of the Harp, or Harpsicord, finds it so in like manner.

3. So that hence, the very same Philosopher, who had said, that *Art was about Things difficult*; said also, that *perfect Art uses not to Deliberate*; because when it is perfected in any one, its Acting then is so Easy, as not to need longer any Deliberation, but is become as it were natural to it.

CHAP. XX.

The great Advantage of a good Method of THINKING, *and of* EXERCISE.

CONSIDERATION XI.

The Facility of Habit is confirm'd by Familiar Instances.

1. THE Comparison which was made in the foregoing Consideration, must be applied to the *Meditation of the Heart*. This if we do, we shall soon be convinced of the Agreement betwixt them; and what we are to expect both in the Beginning, and in the Progress, and the End of this devout Exercise of the Mind.

2. For we may observe, that there is little or no Difficulty, in meerly drawing the bare Lines of a Picture, or of a Writing; any more than there is in running up and down with the Fingers upon the Strings of an Harp, or other Instrument.

3. We find it to be the same in *Cogitation*; for we are not at any Pains or Trouble in Thinking, when we Think upon any Thing that comes next into our Head. But as we are at no Pains, so also have we no Fruit, from such a rambling way of Thinking.

4. For it is experienced by us, that while we are skipping so from Subject to Subject in our Thoughts, we can reap no manner of Benefit hereby. But to imprint this the more, let us reflect a little upon the Instances which were just mention'd; and Examine what would result from such a random Drawing of Lines, either upon a Cloth or upon Paper, or from playing as an *Ass upon the Harp.*

5. Nothing now is more Evident, than that in such Painting, such Writing, such Playing, there is so far from being any Advantage, that really there is the greatest Disadvantage hereby, to any that shall inure themselves to such evil Habits; without observing any Rule or Order: Even so in like manner, in such Thinking as this, we ought to conclude. For so far is the Soul from getting any Advantage by it; that, as *Seneca* hath well observ'd, whosoever shall take pleasure in such like wandring and disorderly Thoughts, he shall be sure not to miss of Sorrow.

6. Moreover, it is to be consider'd, how by laboriously, studiously, and most attentively Painting, Writing, and Playing on the Harp, though with the greatest Difficulty and wonderful Slowness for some Time, the Learner cometh at length to get the Mastery thereof, and to be able to do that both Well and Nimbly, which was before so Badly and so Slowly done by him.

7. These Comparisons we make use of here, for the better Illustration, while we are Discoursing of this Divine Art, which ought to govern our Thoughts, and regulate their Motion; even as the other does the Motion of the Fingers.

CHAP.

CHAP. XXI.

How MEDITATION *carries on the Soul to* CONTEMPLATION.

CONSIDERATION XII.

That Meditation *ſpringeth not up out of a looſe Way of Thinking.*

1. BUT why all this? I anſwer, it is that we might be able even ſenſibly to demonſtrate to ourſelves, how by meer Cogitation, or by Thinking at Rovers, none ſhall be ever able to make any Proficiency, or to arrive at Meditation. And if not at Meditation, then much leſs ſtill at Contemplation.

2. Notwithſtanding, tho' it be impoſſible out of Diſorderly Thinking, which is moſt Eaſy, for Meditation to ariſe, or to be advanced thereby any Thing to the End of the World; but on the contrary: Yet out of Meditation, which hath in it the higheſt Difficulty, if it be but exercis'd with a good Faith, with a ſingle Heart, and with diſcreet Diligence; we may very well arrive at this Perfection, or the holy Reſt of Contemplation, the which, tho' it laboureth not, is nevertheleſs moſt Active.

3. When we ſhall be higher arriv'd, if ever we be ſo Happy, then ſhall all that be perform'd by us without the leaſt manner of Difficulty, moſt ſweetly and gently; which in Meditation did require a very great deal of Study and Labour. And thus at length ſhall Meditation; as we ſhall be found willing to bear the Pains and Fatigue of it, for a little while at firſt, and conſtantly to perſiſt therein; paſs into Contemplation.

4. For Meditation doth not differ from Contemplation, but as this is Easy, and that is Hard; as well the Root as the Fruit of them both being the same; but the Fruit according to the Degree of each: For the *Benefit* accruing from both, consisteth in Cogitation, as that is duly and wisely order'd; and that is known to be the *Principle* from which they both spring.

CHAP XXII.

Of CONTEMPLATION, *Speculative and Practical.*

CONSIDERATION XIII.

That there is Contemplation in the Understanding, *and Contemplation in the* Affection: *And that they are very different.*

1. NOW Contemplation is described to be * *a free and expedite Intuition of the Mind, which diffuseth itself on every Side, into the Things that are to be by it intimately perceived and beheld.* And this is the Description of that Contemplation, which is purely *Intellectual*; or that which respects the *Understanding*.

2. But as to that Contemplation which respects the *Will*, and is principally seated in the Affection, this is by Contemplatists generally distinguish'd from the former; and we are to consider it, as consisting in Practice, not in Theory. It is an *entrire*

* *Mor-*

* *Liber & expeditus mentis Intuitus in res perspiciendas usquequaque diffusus.*

* *Mortification of the Carnal Desires, from the Super-abundant Consolation of the Mind lifted out of and above itself.*

3. The devout *Hugo*, hath described it to *be* † *the jubilating Joy of a transported Spirit, or an Ecstatick Mind.*

4. O how great is the exulting Transport of the Mind, in its being drawn up from all that is Earthly and Inferior! And how desirable is this Death to the sensitive Appetite, and all the Desires of the Flesh!

5. This is that which is fitly expres'd, by *tasting how Sweet the Lord is.*

6. And this *Taste*, or Divine Sensation, is follow'd by another sort of Knowledge, and that very different from that which is simply Intellectual, or from that Seeing and Hearing, which is by Faith and by the Scriptures.

7. But let us not here be too Hasty, or too Earnest; nothing being more Easy, or more Customary, than to make too much Speed. Let us begin where we ought to begin, and proceed as we ought to proceed; and so we need not doubt of Success in the End, which sometimes may be even beyond our very Wishes.

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* *Mors Carnalium desideriorum.* He also makes it to be as a Sort of *Death*, with respect to the *Animal Life:* And this some have likewise call'd the *Death of the Kiss*; whereby the Soul being kissed by the Divine Bridegroom is caught away from the Body, and carried in Spirit to be with him.

† *Sublevatæ mentis Jubilum.*

CHAP. XXIII.

Of the Facility in Meditation that is acquired by Habit.

CONSIDERATION. XIV.

That without Exercise and some Pains, neither one sort nor the other is to be acquired.

1. BEHOLD! Here is now one Meditating *as a Dove*, chattering and mourning in Solitude, earnestly sighing and panting. Such an one will say with the Psalmist: *I meditated in the Night Watches, I was exercised in my Heart, and I searched out my Spirit*; yea, I purged it, and *swept* it out clean.

2. This he doth Anxiously, Difficultly, Laboriously; by calling up into his Mind sometimes, all his past Years, in the Bitterness of his Soul; sometimes the Judgments of God, which are a great Abyss, both in the Heavens above, and in the Deeps beneath; and sometimes again other Matters, according as the earnest Intention of the musing Heart is taken up and strongly affected.

3. The End now why all this Pains is taken, and why the Heart is so busied in Meditating and Pondering upon these Things, is that it may thereby attract the said Objects, which it is delighted with, more clearly, distinctly, and firmly into the Affection.

4. Now at length the Soul will arrive hereby to such a Facility, acquir'd by a long Habit of Meditation, as it will be as easy for her to recollect and savour what she shall have habituated herself to, as it will be even to Think at all. Meditation on GOD, and Divine Objects, will be as familiar to her, as any simple and common Thought she can have. She will succeed

ſucceed in it as happily, as ſhe herſelf can deſire; and the Facility will be ſuch, that all the Difficulty will now lye in the other Hand.

5. If we doubt at all of this, the aforeſaid Examples may ſerve to convince us that it is ſo. For an experienc'd Writer, Painter, or Muſician, in performing well what they have learn'd to Perfection, have no more Labour therein; than an unexperienc'd Wanderer that knows nothing at all of the Art in making his random Strokes, without Art, without Rule, without Order, running here and there according to his own Vagaries, over the Lines of the Picture, or Writing, or over the Strings of the Harp or Cittern.

CHAP. XXIV.

Of the Progreſs in Meditation, and ſucceeding Spiritual Births.

CONSIDERATION XV.

That there is an Infinite Progreſſion to be made in this Divine Art.

1. TO what hath been now ſaid it muſt further be added, That yet there is hardly ever one ſo perfect in his Art, but that he may continually make ſome further Progreſs therein; and this both as to the Theory, and as to the Practice too.

2. Which alſo it is neceſſary he arrive not to, without all ſort of Labour; but that he Purchaſe it with ſome Pains. This is not doubted to be true, in the Inſtances of thoſe Arts which have been juſt mentioned.

3. But

3. But much truer is this in the Art which we are here treating of; namely, The Art of Divine Meditation; which is perpetually advancing forward, and labouring to bring forth evermore new Births of Truth, and Births of Devotion.

4. In bringing of which Births forth, there is yet a Neceſſity of undergoing ſtill ſome Pain and Sorrow, according to that old Curſe Spiritually underſtood: *In Sorrow thou ſhalt bring forth.* But notwithſtanding this, the Soul when ſhe is delivered remembers no more the Pangs of her Labour, for the Joy that there is Born to her, and come forth as into the World of her Mind, the new and maſculine Birth of Divine Knowledge and Divine Love. Whereupon *Glory* is given to GOD in the Higheſt, and *Peace* is proclaimed to that Soul, which being upon Earth a Stranger and a Pilgrim, hath her Converſation now by this means fixed in Heaven with GOD.

CHAP. XXV.

Of the neceſſary Purification before we ought to enter into Meditation.

CONSIDERATION XVI.

They that would Meditate, not being firſt purged, will, inſtead of Meditation, have grievous Temptations in their Mind; to which the Fear of God is neceſſary.

1. NOW in the Beginning it very frequently happens, if any one be not gone thro' the Work of Purification in ſome good Degree, and he attempt to Meditate *as a Dove*, while he is yet unpurged from his Vices; he ſhall inſtead thereof, Meditate as an old *Ape*, or as a Monkey that is accuſtomed

ſtomed to his Tricks, upon ſome miſchievous Deſigns; ſome ſubtile Devices, or ſome malicious Fetches. Or he ſhall Meditate as a mad *Dog*, biting his own Tongue; or, according to the Words of the Satyriſt,

——— *Silentia rodens*,

that is, ſecretly gnawing what he refrains from uttering, and eating, as it were ſilently, down the Poiſon of his own Madneſs. Or elſe he ſhall Meditate as a filthy and ſordid *Swine*, while he turns up and down in his Mind impure Imaginations, and gives Entertainment to the fouleſt Thoughts; and thereby Entrance to unclean Spirits.

2. And what might there be yet further ſaid of the Spirit of *Blaſphemy*, which will here alſo be apt to intrude itſelf, and claim the Heart which is unpurified! O how abominable, how horrid is this! Sometimes it riſes up, as if it had gotten new Life, provoking and irritating him that is in Meditation, ſpeaking againſt God and againſt his Saints, ſuch things as it is not even Lawful to utter with Words.

3. The Darts of Infidelity are alſo caſt into him; the Dungeon of Deſpair is open'd againſt him; and Hell ſeems to open her Mouth to receive him. This is the true Caſe with many at firſt.

4. And the Experiment hereof doth therefore abundantly manifeſt, how much the Wiſe Man was in the right, when he commanded his Diſciple, ſaying, *My Son, as thou approacheſt to the Service of God, prepare thy Soul for Temptation.*

5. Now what is here the Remedy! The moſt certain Refuge and Preſervative is this, *Abide in Fear.* This is that Counſel which is to follow the former. Mark it well; For *bleſſed is the Man that feareth always.*

CHAP.

CHAP. XXVI.

Of a Scrupulous Conscience.

CONSIDERATION XVII.

That from Temptation several Scruples do arise in the Meditation of the Heart.

1. BUT, how shall he that feareth always, be *Blessed?* Here may any one say. For while there is Fear added upon Fear, Scruple upon Scruple, Dispiritedness upon Dispiritedness; and especially if there be not at present a skilful and careful Counsellor, Guide and Leader of the Way, who may constantly go before, and point out to him the narrow and strait Path of Light and Life; how can he that walketh in such a dark Shadow be *Blessed?* Thou wilt say. I answer, Happy indeed is that Soul which so Feareth, as not to trust in her own Wisdom; but is for seeking out and finding such a Counsellor, as may guide her safely in the Way.

2. Now if such a Friend, Guide and Counsellor as this (which is very rare) be found, who may at leisure, and with Delight, Instruct the Novice in Meditation, as much as he shall need or care to be taught; then will this new Disciple be indeed truly Blessed and Happy, if so that he be ready *without Wavering* quietly to submit to his Counsel, and to trust him as he ought.

3. But, O Jesu! how Frail and Inconstant is the Heart of Man! How often and often again, will there be, as to this, an Hesitating! What a Pother will there be in the Mind about it! And will he not repeat the same thing, and make the same Scruple over and over again! Fearing to be deceived he will

hardly ever be Easy; he will be Questioning without end; and starting still fresh Objections to himself, as the old ones are answer'd, or even counting over the same again; lastly, he will make little or no use of the Doctrine of St. *James*, as apply'd to the Minister of God that is sent to Counsel him, which is to *Ask in Faith, nothing Wavering.*

4. I have elsewhere written concerning Scruples, and particularly of the cautionary Rules that are to be observed as to Satanical Injections, and to the Spirit of Blasphemy in the first Place: which I need not now repeat.

5. The best Remedy, in short, against the Devil is here to Contemn him; not to Matter him at all, or mind whatever he may cast in; but rather to Laugh at him. As he is a proud Spirit, this will be the best Way of Dealing with him. Much better it will be, than to rake up all the Filth and Ordure, which he may have injected into us, with a Purpose to communicate the same to some One that we think can help us; except perhaps at the very first beginning of all, when this possibly may be of some Use.

CHAP. XXVII.

Some Rules to be observed in this Devout Exercise.

1. FURTHER it is necessary that he who will apply himself to Meditation, do observe this Rule concerning Scruples that may arise. Let him not lightly transgress the Counsel of a prudent, faithful, and experienc'd Counsellor; but then let him not act against his own Conscience, and the clear Conviction of his Mind, to please any Man.

2. He must nevertheless not stand too much in his own Understanding, but when once, upon the Liberty of his Reason, and full and mature Consideration, he

he shall have made his Appeal to the Determination of those that are Wiser than himself; he must not then flinch from the Resolution he hath made, to gratify his *Inferior* Will, or Appetite, whatever *Sensuality* may object against such a Submission, or how much soever it may murmur. For otherwise there will never be a Place in the Heart for God, made ready for him *in Peace*.

3. Besides it is expedient that he so order all his Employments both for *Time* and *Manner*, as they may be no hindrance to this most noble Exercise, or Disturbance to this Blessed Peace. And if either from Secular or Religious Employments taking him up, he cannot absolutely free his Mind from Distraction, and his Heart from Solicitude; let him however be courageous to persue this Exercise of Exercises, after the best manner that he can; preserving as much Tranquility in the midst of Business as may be: As considering and believing that God is as Present to him in his Spirit, during his greatest Troubles and Distractions, as when he is freest from them. And let him not despair, but that he may as truly and effectually be United to the Supreme Good, in the midst of these Outward Troubles and Labours, as he can in the greatest Privacy and Solitude.

4. However there ought to be some Stated Hours or Times for the more free Exercising this Holy Duty, and better Advancing in this Art of Arts: And there is no Excuse to be made, under pretence of any Business, for a Dispensation in this Case; but what may also be made for not Eating or Drinking, in order to Support the Bodily Life. He must then by no means neglect these Spiritual Refections, which are the *Daily Bread* of the Soul, whereby the Divine Life is fed in her.

5. So he who will seriously apply himself to the Meditation and Recollection of the Heart, must proceed

ceed as hath been ſaid, muſt Feed daily upon the Eternal Word of Life for his Spiritual Nouriſhment, and muſt in the Strength thereof Travel on to the Divine Mount of Contemplation; paſſing from Viſibles to Inviſibles; and from theſe to the very Fountain of them Both.

CHAP. XXVIII.

Of the Scale of the Creatures.

1. MOREOVER as this is a received Maxim in the Schools, That *all our Knowledge proceeds firſt from the Senſes*; as alſo this other, That *to every one that Underſtandeth the Speculation of Phantaſms is needful:* Even ſo the Meditation of our Heart takes its Origin from ſenſible Objects, and figurative Ideas; and begins with ſuch things as are envelop'd with the Circumſtances or Accidents of *Time* and *Place*.

2. Hence our Meditations are circumſcribed. Hence alſo it is that Images both Painted and Graven, came at firſt to be introduced. Hence that of the Pſalmiſt, *I Meditated on all thy Works; even on the Works of thy Hands did I Meditate.* By which handy Works of God it is plain, that here muſt be underſtood the viſible Creation; and conſequently that the Objects pitched on for his Meditation, were Senſible and Corporeal; and therefore Circumſcribed.

3. Nevertheleſs he that would give himſelf to Meditation muſt not fail to riſe higher, and to get beyond all theſe, by a continual Aſcenſion of his Mind. For from things Viſible he muſt be aſcending perpetually to thoſe that are Inviſible, as by a ſort of *Ladder*.

4. And this is what the Apoſtle teaches us, when he ſays, *For the Inviſible Things of God, from the Creation*

of the World, are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead, Rom. i. 20.

5. Wherefore also in another Place, instructing us to pass from Things Bodily to Spiritual, he said, *Yea, though we have known Christ after the Flesh, yet now henceforth we know him no more so,* 2 Cor. iii. 16.

CHAP. XXIX.

The two principal SNARES *that are laid to catch those, that give themselves to* MEDITATION, *and to the Contemplative* LIFE.

1. NOW it is worthy of Notice, that they that begin to Exercise themselves in Meditation, have especially two Snares laid for them, that are likely to do them more Mischief than all the rest besides. One of these is, when they ask Advice about the Scruples that arise in their Meditation; and chiefly if it be a Woman that inquires of a Man. The other is, while they are in the very Act of Meditation itself.

2. In the first Case, there is more frequently and easily, than can be believed by many, brought about a certain Adhesion, and * Gluing together, as it were, of their Minds; that is veil'd under the Cloak of holy and devout Love. Which first of all begins to shew itself, by the Conferences and Discourses they hold under the Pretext of asking Counsel.

3. Next the Soul, being now pleasantly as it were chafed hereby, begins to grow Warm; and so by little and little, is seized with the dark Fire of Carnal Love, and secretly burns with it, not knowing for

* *Animarum agglutinatio.*

for some time what it means; being darkned and blinded in the Understanding.

4. Thus there is no Discovery made at first, till at length the Matter comes to a diverting Conversation, to light Laughter, and to toying Gestures. From which, may God preserve all his Servants evermore.

5. As for what may be beyond this, I am Silent. Yet I fear, with the Apostle, for many; and cannot forbear crying out in like manner with him, *Are ye so foolish then, as having begun in the Spirit, to end now in the Flesh?* God forbid.

6. Some again, run into another Danger, and that a very Grievous one too, while they give way to their Imagination, by taking up their Rest in sensible Ideas and Phantasms, then when they are exercised in Meditation. For by giving themselves thus up to Bodily Images and Representations, while they are Meditating, they contract and darken their Minds; and thereby do but hinder themselves in their Spiritual Progress, while they fancy at the same time, they are making very considerable Advances.

7. Thus they being earnestly and vehemently exercised, with the whole Heart about Images, do thereby utterly incapacitate themselves for the Knowledge of the Heavenly and Invisible Substances. And hence it is, that when they would fain pass from Meditation to Contemplation, they fall presently into Melancholy, or a disturbed Phantasy: So that they are apt to Mistake the Images, with which they have been so long accustom'd to converse, and which are so deeply impress'd on their Imaginations, for the very real Things themselves.

8. And even as it happens to those that Dream when they are Asleep, so it happens to these when they are Awake; by means of those Images which they had receiv'd into them, being confusedly jumbled together. Hence neither their Words nor their

Actions have any regular Connexion; nor do they observe any Order at all; there being here neither Beginning nor End, or, as they commonly say, *Neither Head nor Tail*; but they skip from a Cock to a Bull: For they seem to be in a Dream with their Eyes open. Of which sort of Dreamers, the common People among us are wont to say, *Ils rêvent*, they Rave; or, this is a Fit of Raving. [*Ils font en reverie.*]

9. They fear Things not to be feared; they hope for Things not to be hoped for. Sometimes they are transported with excessive Joy; and at other times, they are as much cast down of a sudden with unreasonable Sorrow. There is no good to be done to such, by the Admonition of the Wise: They stand more in need of a good Physician, and discreet Management.

CHAP. XXX.

The Shelves of PRIDE *on one, and* INDISCRETION *on the other Hand.*

1. MOREOVER we have this still to add, that they who are carried to inward Waiting, and are desirous to attend upon Meditation, if they do not this discreetly, do thereupon fall either into the Temptations, and Illusions of the Devil, by reason of some Arrogancy still remaining in them, though cover'd over, and therefore very possibly hidden from themselves; or else become Phantastical and Fanatical, and are soon over-run with Enthusiasm and Melancholy; * by reason of the Imagination being too much fixed upon, and rooted in, and sunk deep into Material Objects and Things. Which sometimes goes so far, as even to Madness.

2. Hence

* *Propter fixam nimis, & radicatam, atque profundatam in rebus Corporalibus Imaginationem.*

2. Hence there is to be seen, even at this very Day, a certain Image, or Statue in Stone, by the frequent earnest beholding of which, a certain Devotee was so * *Love-smitten*, as with the Eagerness of his Passion, to run beside himself. In like manner, as the Poetical Fables do tell us of *Pigmalion*, and his Image; as also of *Narcissus*, who, speculating his own Image in a clear Fountain, did † stick so in the Meditation of this his own Form, as it cost him his Life.

3. Many Things could here properly enough be said, both of the Causes and Kinds, or different Manners of Religious Melancholy, and of hurting in this Way, the Imaginative Power, and the Organ thereof; but we forbear. It is enough that we observe, what daily Experience teacheth us as to this.

4. Now nothing is more obvious and known, than that there are some Persons, as before was hinted, who, through some or other Defect in the Imagination, are acted upon, when Waking, much after the same manner, as others are when Sleeping; and do receive just such Impressions as are receiv'd by the Brain in Dreams. So that these imagine all those Things, that are *inwardly* represented to them in their Phantasy, and are no where else but there, to be verily perceived and apprehended by their *outward* Senses. This is Notorious in all those that are *Maniacal*, and have a fix'd Madness, from what Cause soever it may proceed.

5. It is also observable, no less in some *Melancholic* Persons, otherwise well enough in their Brains, who would be thought Devout, and esteem'd to be well experienc'd in Meditation. But tho' they may be indeed Devout, yet while they give themselves up to a deep settled Musing upon *sensible Images*, their

* *Philocaptus.*

† *Sic in ejus forma Stultus hæsit, ut occumberat.*

* Power of creating and raising up of Phantasms, doth run them into a World of Errors and Mistakes, by reason of the † profound Intention of their Mind, about Corporeal Objects.

6. This hath in some, gone || so far, as that during the Elevation of the Host, or some other Exercise of Recollection, or Meditation, they have been persuaded, that they did really see the *Crucified God*, or Christ as hanging on the Cross; or else, as under some other Phantastical and Bodily Form.

7. There are others again of these Melancholists, that think they hear the Voices outwardly, either of Christ himself, or of some or other of the Saints. But this is from the same Mistake as the former.

Of distinguishing True Inspiration *from False.*

8. FOR the assigning of the natural Cause of all which, there have been divers Volumes written by several Authors; concerning which, we cannot now particularly speak. The chiefest Difficulty which hence arises, will be this, how we shall be able to distinguish betwixt *True* Revelations, and *False* ones. But this Difficulty ought not to make us Despair.

9. The *discerning of Spirits*, is for certain, none of the least, or least useful Gifts of the Holy Spirit; but is highly necessary for the Edification and Preservation of the Church. And next to that, is an *Habit of Discretion*, which is acquir'd by long Exercise, and assisted with holy Humility, and Patient Discussion; sted-

* *Phantasiatio.*

† *Profundata circa Corporalia.*

|| *Eousque ut in Elevatione Corporis Christi, vel in aliâ recogitatione suâ, existiment se videre realiter* Deum Crucifixum, *aut sub aliâ quâvis Phantasticâ Formâ Corporali-*

ſtedfaſtly looking to, and duly Meditating upon, the Sacred Scriptures.

10. This is the Method, by which we may hope to arrive in Time, at ſuch a Knowledge, as to underſtand clearly, the Diſtinction between True and Falſe Revelations; and to be able to ſay, whether they are from the Angels of Light, or of Darkneſs; that is, whether they are the Work in the Soul of good Spirits, or of Devils. Which laſt ſort of Revelations, we cannot verily deny ſometimes to take, yet their firſt Riſe from diſorder'd or erroneous Phantaſms or Images; or, at leaſt, greatly to be promoted thereby. And by the rectifying of theſe, an Entrance may be made into true Divine Meditation, whereby the Mind will be fitted for the Contemplation and Viſion of God.

11. Bleſſed and Happy therefore is the Man, who in the Law of the Lord doth *Meditate Day and Night*; provided ſtill, that *Diſcretion* be his Companion.

12. Which Diſcretion is prepared by *Humility:* That only can give it, by captivating every Underſtanding to the Obedience of Faith, and teaching us not to truſt too much in our own Judgment; but to hear what others alſo can ſay, and eſpecially what hath been ſaid by the Wiſe and the Good, in all the Ages of the Church.

Thus endeth happily the moſt Uſeful and Excellent Treatiſe of the Perfect *Imitation of Chriſt*, and of the true Contempt of the World; with that of the *Meditation of the Heart.* Glory be to God. *Amen.*

A SOLILOQUY.

According to St. Auguſtin.

WALK now my Soul in the *Valley of the Lilies*, with the Companions and Followers of thy Beloved, being ſweetly attracted by the Odours which flow from his Unction, moſt richly Perfuming both Heaven and Earth: O walk thou here, and wait thou here, not only till the *Day-Star* appear in thy Heart; but alſo till the Eternal WORD, that Glorious *Sun* of Righteouſneſs ariſe unto thee, with full Healing in his Wings, and cauſe thee to aſcend the Mount of God, in his Light, catching thee up in a moſt gracious Beam to the Viſion and Contemplation of what is there poſſeſſed by pure Minds, redeemed from the Earthly Life.

And Thou, O Lord, my Light, ariſe, enlighten mine Eyes at this Time, that I may ſee the Light, the Light of the Righteous: and may walk in thy Light, and not ſtumble into any of the Snares of Melancholy, or Enthuſiaſm, or Preſumption, or any other beſides which may be laid for me by the ſubtile Hunter, in my Way to thy Holy Mountain. For who can eſcape theſe ſo many Snares and Traps which our Enemy hath laid, wherewith to catch ſuch as are called by thee out of the World, except he may ſee them? And who can ſee them except he be enlightned with thy Light? For the Father of Darkneſs hath hidden his Snares in his own Darkneſs, to catch all ſuch in them, as are not yet aſcended above his Orb of Darkneſs; and ſee not therefore thy Light, O my Sun and my Shield, wherein whoſo walketh ſhall not be afraid. For he that walketh in the Day, ſtumbleth not; but he that walk-

walketh in the Night ſtumbleth; becauſe there is no Light in him. Thou art Light, O GOD the WORD; Thou art Light of Light, and Light of Life; Thou art the Light of the Children of Light; Thou art the Day which hath no Evening, wherein thy Children walk without ſtumbling, and out of which whoſoever walketh, is in Darkneſs, becauſe he hath not Thee, the Light of the World.

Lo, I ſee daily, that the farther off that any Man wandreth from Thee, ſo much the more is he wrapped in the Darkneſs of Sin and Error: And the more he is in Darkneſs, ſo much the leſs doth he ſee the Snares in his Way; and ſo much the leſs knoweth them, by reaſon whereof he is oftentimes caught and falleth into them, and even knoweth not that he is fallen into them. Now he that knoweth not his own Fall, careth ſo much the leſs to riſe again, in as much as he imagineth that he is ſtill upon his Feet: And he that deemeth himſelf to walk in the Light, when he is nevertheleſs in Darkneſs, and calleth the Darkneſs itſelf Light: O how deplorable is the Caſe of ſuch an one! But thou who art the Light of Minds ſhalt enlighten now my Mind, that I may both ſee and know, ſo as I fall not in the ſight of mine Adverſaries; for as much I have choſen to walk in this humble Valley, which thou delighteſt to Viſit.

O true Light! O holy Light! O pleaſant Light! O wonderful, moſt wonderful Light! O Light ſuperexcellent, exceeding all Praiſe! O Light which enlightneſt all Men that come into this World, yea, and even the Eyes of the Angels. Behold, I ſee, I thank Thee for it. Behold, I ſee the Light of Heaven, the Light of *Jeruſalem* above, the Light of thy Countenance, and the Light of my Life: But I ſee it very imperfectly; I behold only a ſmall glimmering thereof, which cheareth up my Soul and my Spirit, and maketh even my Face to ſhine. O that thy

Light were perfected in me! Let it be enlarged I beseech Thee! Yea, for thine Honour's sake, let it be enlarged by Thee!

Oh! Oh! What is this that I feel? What Fire is it that now warmeth my Heart? What Light is it that spreadeth now its Beams into my Heart? O Fire which evermore burnest and never art quenched, kindle thou me. O Light which evermore shinest, and never art dimned, enlighten thou me. O would to God that I were set on Fire by Thee! O would to God that my Lamp might burn bright! O holy Fire, how sweetly thou burnest! How secretly thou shinest! How amiably thou warmest! Wo be to them that burn not thro' Thee: Wo be to them that are not enlightened by Thee.

O Light Eternal, Light Invariable, Light Omnipresent, who enlightenest the whole Intellectual World, and whose Brightness filleth the Universe! Wo to the blind Eyes that see not Thee, the Sun that illuminateth Heaven and Earth. Wo to the dazzling Eyes that cannot away with the Sight of Thee. Wo to them that turn not off their Eyes from looking on Vanity, and from beholding Corporeal Images. For the Eyes that are accustomed to Darkness, are not able to abide the Beams of the Sovereign Truth; neither can they that dwell in sensible Images understand how to make Account of the Light, which is without and above all Images.

O most blessed Light, which canst not be seen but of exceeding well purged Eyes! Blessed are the clean in Heart, for they shall see Thee. O cleansing Power, cleanse thou me, and heal mine Eyesight, that I may behold Thee, whom none but sound Eyes may behold. O cleanse thou my Heart, and it shall be cleansed: Purify it, and it shall be Pure; Pure from the Contagion of the Earthly Life; Pure from gross and sensible Images, which distract the Mind

that

that is seeking after Thee, of whom no Image can be formed. O unapproachable Brightness, take away the Scales of my dimsighted Spirit, the Scales grown over the Eyes of my Mind: O take them away by thy illuminating Rays, by the Beams of thy Countenance shining upon me, by a Vital Light of thine own enkindling in me; that I may look upon Thee without dazzling, and behold Thee, while I walk thro' this Valley, by the Reflection of thine own Brightness. O the excellent Glory! I thank Thee, my Light! Lo, I See. But yet, Lord, I beseech Thee, let my spiritual Eye-sight be farther enlarged by Thee: And never let my Mind be satisfied with vain Conceits and Speculations, without Fruit; nor let me utter false Knowledge; neither let me darken Counsel by Words without Knowledge, or press into, and utter Things too hard for me, fondly amusing both myself and others; but teach me thy Ways, O God my Light, that I may walk in thy Truth; and unite my Heart unto Thee, that I may never more be separated from Thee. Open mine Eyes, that I may consider the wonderful Mysteries of thy Law, and the Oracles of thy Glory, through thy Servants the Prophets, with all the Plenitude of Grace and Truth in thy blessed Gospel: And behold thy Beauty in Holiness, O thou Author and Fountain, and Exemplar of Beauty, who art not only beyond all Expression, but even beyond all Imagination Beautiful; and for the exceeding Beauty of thy Holiness, most wonderful among thy Saints: O thou Holiest of all Holies, Light of Light, and Beauty of Beauty! I thank Thee, O my Light; for lo I See.

However as yet I see but thro' a Glass, and as in a Riddle. O when wilt thou rend away the Veil of this Flesh, which interposeth betwixt Thee and me, and hindreth me from the Sight of thy Most Holy Place within me? Thou hast begun indeed, blessed

be

be thy Name, to draw away the Veil from before me: But when shall I see Thee Face to Face, O Lord my Sun and my Glory? When shall perfect Healing come unto me from thy Presence? When shall the Joyful Day come, that I, being purified from all Images by a Life which is Supersensual, may enter into the Place of thy wonderful Tabernacle, even the *House of God*, the Heavenly *Bethel*, there to have my Longing to the full, by seeing Thee without a Veil, Face to Face? Arise, arise, O Glory of the LORD; and Shine upon thy Servant, O Shine upon him more and more, that thy Name may be mightily Hallowed in him, even as in thy dearest Saints; and thy Kingdom, O Lord, may come to one that deserveth not to be numbred among the least of thy little Ones, but who waiteth in Faith for thy Appearance. *Amen.*

The

The Intellectual SUN.

Unto you shall the Sun of Righteousness arise.

WITHIN this Muddy House a Captive lay,
Whose Eyes could not discern one Gleam of Day.
But yet the Sun, unseen, did shine most clear;
And bright the Day to others did appear.

Not so to me, who was to Night confin'd:
And whom low Sense did to the Earth close bind.
This Body's Life, of which I must complain,
To Sleep and Darkness did a Wretch constrain.

The Light was near; but I, alas, was blind.
That Light which was so near I cou'd not find;
Till I was got above the Earth's foul Steam.
Foul Steam of Earthly Life! And Huddled Dream!

This foggy Atmosphere of cloudy Sense
Thus left behind, the WORD did then dispense
New Life and Vigour freely to my Mind:
And I to Him was totally Resign'd.

When

When thus the *Intellectual Sun* did rise
On me forlorn, how great was the Surprise!
Then into me he shot a *Radiant Beam*,
And strait his Glory forth did richly stream.

In this his own bright Beam I Light could see;
And in this Light fain wou'd I ever be.
O that I never may from Hence depart!
Here is my Rest: Here fixed is my Heart.

No troubled Thoughts my settled Mind invade:
Nor Death, nor Sleep, nor any dismal Shade
Of low contracting Life, I now do fear.
The Root itself of Life to me is near.

Immortal Root of Life! From Thee I grow;
And for thy Sake slight ev'ry Life Below.
Hail *Tree of Life* and *Love!* O that on Thee
I may for ever henceforth Grafted be!

In this high Life the Heavenly Fruits appear,
Thro' ev'ry Month of the revolving Year:
Immortal Fruits of Life and Love Divine,
To gather which Ten Thousand Loves combine.

The

The Heavenly Loves upon thy Branches play,
Singing, Hallelujah, Hallelujah!
They all in One grand Chorus thus do join:
And all pure Minds with them in One do shine.

In perfect Unity they all accord
To sing the Praises of their King and Lord.
But what do I amidst this Glorious Throng?
And what is mortal Wight's poor humble Song?

O that I cou'd with them thy Praises sing:
And cou'd but join in that Seraphick Ring;
With them to make one Soul, one Heart, one Mind,
In one Eternal Wreath of Love combin'd.

Chorus. *Hallelujah! Hallelujah! Hallelujah!*
And let all say; *Amen! Amen! Amen!*
Hallelujah! Hallelujah! Hallelujah!
We all will say; *Amen! Amen! Amen!*
Hallelu-JAH! JESUS is the AMEN.

The End of the FOURTH PART.

A

COLLECTION

OF

Several Small PIECES,

BOTH IN

PROSE and VERSE.

For the Advancement of

True and Undefiled RELIGION,

According to the

Most Perfect *PATTERN.*

By Way of

APPENDIX

TO THE

CHRISTIAN'S EXERCISE;

OR,

RULES to LIVE above the WORLD while we are in it.

Therefore they gathered them together, and filled Twelve *Baskets with the Fragments.* JOH. vi. 13.

LONDON: Printed for RICHARD SMITH, at Bishop *Beveridge's* Head, in *Pater-Noster-Row.* M DCC XVI.

INTRODUCTION.

Gather up the Fragments that remain, that nothing be lost.

This is the Word of Christ to his Disciples.

FOR when with Five Loaves and Two Fishes, the Almighty and most Merciful Lord had satisfied Five Thousand Persons, he commanded the Remainder to be carefully gathered up, that so nothing thereof might be Lost. To speak now Mystically, the *Fragments* of Food may be understood to be the *Sayings* of the Wise, and the *Examples* of the Godly, with the *Parables* of the Prudent. Which ought by the Devout Brethren to be frequently considered and pondered upon; and for that end diligently also to *be gathered up*; that is, inserted and collected into their Table-Books, or other Books, as into certain Repositories [or *Baskets*] for the Use

and Benefit of themſelves, and of ſuch as may come to Read the ſame, and to Feed on what is therein Noted down. And by this Conſideration having been wrought upon, I [*T. à Kempis* the Poor Pilgrim] have for the Excitement of the Novices and younger Chriſtians, Collected and Inſerted into this little Book, the *Counſels* and *Examples* of ſome of my Predeceſſors; that ſo, by the bringing of ſuch good *Memento*'s before the Mind, the moſt High God may be praiſed, from whom all good Gifts do proceed; and Many reading and pondering theſe Things may be more and more inflamed hereby, to the *Contempt of the World*, and the *Following of JESUS CHRIST.*

STRAN-

STRANGERS and PILGRIMS on the Earth.

THUS *the* Poor Pilgrim *Travell'd thro' the World;*
While Scoffs and Taunts were at him rudely hurl'd:
Tracing with Care the Steps of his dear LORD,
Who is the Living and Eternal WORD.

And as with ſome he Travell'd on the Way,
Who to Complain began, and fain wou'd Play;
He thus to them in Love did Speak, and Write:
That they ſhould always Walk as in Chriſt's Sight.

Tell me, ſaid he, *pray whither do you go?*
And what it is that you intend to do?
Whom will you Follow, ſay; and whom Forſake:
Will you with Chriſt, *or with the* World *Partake?*

Tell me, O *why did ye the World defy,*
And bind yourſelves with Sacramental Tye?
Have you the ſacred Bond ſo ſoon forgot?
Why now ſo Cold, who lately were ſo Hot?

'O Let us not for ſhame, my Brethren dear,
'Flinch back from Duty; or but ſeem to Fear.
'It's better far to die upon the Spot;
'Did we conſider fairly what is Got.

Thus ſpake our Pilgrim; *and with a noble Fire*
Did fearleſs Courage into them inſpire.
So that with Him they Travell'd on apace,
And, ſlighting Dangers, ran a glorious Race.

Their Race is run; and now they are at Reſt.
But how are we poor Travellers diſtreſs'd!
By Doubts and Fears how toſſed too and fro!
What Thorns and Brambles in our Way do grow!

O what did they, when they were Pilgrims here,
Here ſee, obſerve, mark well; and do not fear.
Here we ſhall learn, like them, to win the Prize,
If we, like them, can but the World deſpiſe.

A

COLLECTION

OF

Several Small PIECES,

BOTH IN

PROSE and VERSE.

NUMBER I.

Of the Contempt of the WORLD.

A DIALOGUE *between a* SENIOR *and a* NOVICE *in* CHRIST's *School.*

Novice.] MOST dear Father, I beg and beseech you, That, for the Love of Christ Jesus, having a diligent Regard to me, you would be pleased now to Teach me those Doctrines and Practices, that are necessary for my eternal Salvation; that you would also with a strict and severe Eye, correct my Excesses and Wandrings; would seasonably apply Remedies to my Passions,

and inward Diſeaſes; and if you know of any good Examples, would not refuſe to propound them to me for my Imitation. Seeing that for this End, I have reſolved to forſake the World, and the Things that are in the World; that ſo living as one that is dead to the World, I may more fully know and perform the Will of God; may live more ſecurely, in holy Sequeſtration, from the Perils of Temptations; and finally, the Race of this Life being ended, may with all Chriſt's Faithful Ones, come to receive the promiſed Reward of everlaſting Happineſs, according to the Riches of his infinite Mercy. For I intend for the future, to order my whole Life to the Service of God; and to finiſh the ſmall Remainder of my Time, in a conſtant Attendance on the great Things that make for Peace. Wherefore I am ready to undergo every Labour, and to acquieſce in your Admonitions, as alſo to be Obedient to the Ordinances of the Elders, for my Welfare and Spiritual Progreſs ſet forth, as it becomes a Novice, and as the State of my holy Profeſſion requires.

Senior.] I gladly hear what you ſay: And if I can be any wiſe ſerviceable to Aſſiſt you, be aſſured, I will do what you ask. May the Grace of the Holy Spirit be now with me, that my Lips may utter forth ſuch Things as are worthy and fit, ſo as our Diſcourſes together may be both pleaſing to God, and profitable to our Neighbours. For as much as the greateſt Art of Teaching, is duly and in a right Manner to bring forth ſuch Doctrines as are right, and to confirm the ſame with Sacred Teſtimonies. And now I long to be talking with *You* ſome Things about GOD, and GOD's Servants; that ſo you may receive Refreſhment, and the Increaſe of Grace, by this manner of devout Conference. I truſt alſo in the Lord Jeſus, that his Compaſſion will not be wanting to us, who now call upon him, foraſmuch as he hath

hath graciously promis'd his Presence to those that shall confer together concerning him, saying, *Where two or three are met together in my Name, there am I in the midst of them,* Matt. xviii. 2. And hence it was, that when *Two* of his Disciples were once walking together on the Way, and were speaking of him, he appear'd to them in the Form of a Stranger, and said, *What manner of Communications are these, which ye have one to another, as ye Walk, and are Sad.* And they said unto him, *Concerning Jesus of Nazareth.*

See here after what manner, the Gracious Lord presented himself, to those that were Sorrowful for his Sake. And because they were not discoursing of Worldly Matters, but of *Christ*, and of the Facts relating to him; therefore obtain'd they to be Comforted, and to be instructed likewise in the Scriptures of God. And presently we find, that they are so vehemently Enkindled and Enflamed, with the Love of the dear Saviour Christ; that being with his sweet delicious Discourse wonderfully Enlighten'd, they said, *Did not our Heart* BURN *within us, whilst he was speaking with us on the Way?*

For Good Discourse doth *Warm* the Soul, and Godly Conferences set on *Fire* the Hearts of devout Christians, with the Love of the Heavenly Things, and cause the Fruits of Divine Grace, to sprout forth in Virtuous Deeds: But vain Discourses corrupt good Manners, lose the Grace of God, quench Devotion, defile the Conscience, and scandalize the Brethren. Let us therefore pray God, that he may lift up the Light of his Countenance upon us, and keep us from every evil Work, and every idle Word. And let us sit now, with *Mary Magdalen*, at the Feet of Jesus, to hear his Word, which is able to save our Souls: And in all our Acts, let us henceforth tend always to God's Will and Pleasure.

Novice.] You have Eſtabliſh'd and Comforted me, and have Inſtructed me with Excellent Sayings and Examples. Would to God, that I could keep my Ways, ſo that I might not offend in my Tongue! Would to God, that all my Ways were directed always, as in the Sight of my God. But pray, dear Sir, let it not be troubleſome to you, to Anſwer to my Queries. Tell me, I pray, in the firſt Place, How may any one arrive at the perfect Contempt of the World, and become a true Diſciple of Chriſt? For I obſerve, there are many who pretend to quit the World, and yet are ſtill as much in it as ever; and ſome alſo, that really quit it, who yet return back into it again. Some grow Faint and Cold after a little while; yet ſtill continue on in the Form, without the Spirit or Life of Religion. Theſe go to Church with others, and make there the ſame (if not even a greater) Appearance; but they taſte not the Grace of Devotion. Their firſt Fervour is worn out, and they are fallen as it were aſleep, having little or no Senſibility of the Divine Life remaining in them. Some moreover, I behold, that have been much retired and drawn Inwards, who have afterwards ſuffer'd themſelves to wander Outwards, and by Degrees, to ſlide even into Licentiouſneſs. I beſeech you therefore, of all Pity, not to ſuffer me to go aſtray out of the Way of Chriſtian Perfection; but to teach me clearly, what I am to Avoid, and what I am to Hold to.

Senior.] A good Diſciple, is ready always to reſt in the Counſel of his Maſter; nor will he raſhly preſume to do any thing againſt his Advice, or Sentiment. Thus he preſerves Humility, fulfils Obedience, obtains Grace, holds faſt Peace, guards Conſcience, and increaſes to himſelf Glory. For he that yieldeth his Ear to Wiſdom in the beginning, and to Doctrine in the Years of his Youth, ſhall not eaſily

go

go astray; but shall rejoice in the End, after a short Labour concluded; yea, in a Blessed End shall his Joy be crown'd. And so much greater shall his Proficience be in the Christian Virtues, and so much Wiser shall he become, as he shall more humbly Submit himself to his Superiors, for God's sake. For the Tree which is to grow upwards, must shoot its Root downwards, that it fall not. Be not therefore dismayed, O young Man, with a sudden Fear, but in God place thy firm Trust, relinquish thine own Will, and subject thyself in true Humility. The Lord will be at thy Side, even the Lord will be near unto thee, and compass thee about; He who protecteth such as walk in Simplicity, and revealeth his Secrets to the Humble and the Meek.

Novice.] O that it were thus with me! Well, I have begun.

Senior.] But that you may the better persevere in Good; refuse not from your Betters to take Instruction; from good Livers receive the Rule of Living; from the most Learned in the School of Christ search out Wisdom; from the Experienc'd seek for Counsel; and with the Devout be Conversant, and entertain with them Discourses concerning Heaven and heavenly Matters. And if you shall see any err from the Way of Truth, and go back after Satan, and the World, do not Imitate them who perish in their own Wills; but let there be in you a continual Emulation of the Godly and the Devout. Crowd not after a Multitude; but seek to be saved with a Few, who enter in by the narrow Gate to Life: For broad and spacious is the Way which leads to Destruction; and according to the Testimony of Christ himself, they are many that go in thereat. Wo unto them that depart from the Lord God, and return back into *Egypt*; that is, into the World which is Darkned with Sin, that they may there feed, and pamper

pamper their Flesh, which is soon to Perish. But blessed is the Man who feareth the Lord, and in his Law Meditateth both Day and Night, that he may walk in his Ways, and tread his Paths.

And moreover, our Gracious Lord doth not forsake his Own, but even as a good Shepherd, so Comforteth he his Sheep, which hear his Voice, and follow him even unto the Death; chooſing rather to die in the Battle of Temptation, than to Consent unto Sin, or shamefully to turn back to the World again. For unto such he hath said, *Fear not, little Flock; for it is your Father's good Pleasure to give you a Kingdom.* What Reason of Fear is there, if we are under such a *Shepherd*, and Fight for an eternal Kingdom, which he hath promised to give: Since what he hath promis'd, he doubtless will perform. Neither hath he promis'd only the Donation of future Joys, in Consideration of the Contempt of this World; but even in this present Time likewise, doth he give to such as serve him, the Comfort of the Holy Ghost; which is much better and sweeter, than all the Joy and Mirth of the World. For oftentimes into them that Pray, this Spirit, sent of him, infuses the Grace of Devotion; and to them that Meditate on God's Law, he opens the Light of Understanding: That the Sweetness of the Spirit being once tasted, the Flesh and the World may grow Vile, and of no Account. Whence to them who perfectly renounce the worldly Life, the Lord saith, *Every one who shall leave House, or Brethren, or Sister, or Father, or Mother, or Fields, for my Name's sake; shall receive an Hundredfold, and shall possess Life everlasting.*

But forasmuch as there are many, even among those who have more solemnly Renounced the World, that seek after vain Consolations, and run out into those Things that are *Without*, by a Conversion of their Wills most strange and absurd; therefore they

do

do not inwardly feel the Grace of Devotion, nor are they fitted to receive the Heavenly Illumination. It is then the safest State wherein to please God, and preparatory of greater Grace and Glory, to shun the World, to leave ones Friends, to despise Temporals, to take up a more strict Life; to Renounce Self-propriety, to live under Obedience, to be diligent in Labours, and to mortifie the Flesh with Watching and with Fasting; to give ones self up to Reading and Prayer, to wrestle daily against Temptations and Vices; to loath the Things Present, to long after the Eternal; instantly to seek the Grace of God, and having found it, to keep it with all Diligence and Vigilance; to think meanly of ones self, readily and gladly to lay out ones Service upon others, and yet at the same time, to study to please God only; to do all that is possible to make ones Conversation both Easy and Edifying among Christian Friends, that there be no manner of Complainings or Strivings, and firmly to *persevere* unto the End in ones Holy Purpose, and in the longing Desire and Resolution, of pressing after the Prize of our most High Calling.

These are the Counsels of the Elders that are gone before us; and these are the Paths wherein they have walked. These are the Things, my good Child, that belong to a true Disciple of Christ Jesus: These lead the Servant of God infallibly to the Celestial Kingdom. Whence the most kind and gracious Master did thus Address himself to his Elect Disciples, at his Last Supper, saying, *Ye are they which have* CONTINUED *with me in my Temptations: And I appoint unto you a Kingdom, even as my Father hath appointed unto me, that ye may Eat and Drink at my Table in my Kingdom.*

Novice.] I am mightily pleas'd with the Words I have at this Time heard. For with these I am Comforted

forted and made Strong, through your means in the Lord: And with Joy do I look unto the Hope of Eternal Life, for which I am labouring. Since the Sufferings of this present Life, are no wise worthy to be compared with the future Glory, which shall be revealed in us. And verily they that serve God, have not only a Prospect of future Happiness, but are really Happy already; it is even now well with them; but the greater Things that are laid up for them in the World to come, none is able to express. For unto the Faithful of God, all Things work together for Good: Things present, and Things to come, conspire to compleat their Blessedness.

Which being so, I earnestly beg the Favour of you, my good Father, that you with the Holy Scriptures, would please to Confirm my wavering Soul; And if that you are acquainted also with any good Examples, of these latter Times, you cannot better Gratifie me, than to impart the same to me. For though I have heard a great many famous Deeds of the *Ancient* Saints, fain would I yet hear some good Things of the *Modern* ones. But nevertheless, I am desirous in the first Place, to be instructed of you concerning the Lets and Obstacles which hinder or retard the *Spiritual Progress:* That so I may be able to stand against the Deceits of the Enemy, and with an inoffensive Foot to tread the Paths of the Just.

Senior.] The State of Christians is Great and Holy, if it be well kept; that is, Would every one so Live, as the *Rule* teaches, and as the *Pattern* demonstrates. None yet is secure, none is to be accounted of as a Spiritual Person, because his Conversation is with the Godly and Spiritual, or because he diligently attends the Service of the Church, and is a frequent Hearer of God's Word; but because he endeavours with all his Heart to fulfil what he has

has promis'd, and fails not to do what he ought. But if at any time it happen, that he ſlips through Frailty, or is overcome with any Temptation, or is mov'd with any Paſſion; preſently let him ſtudy how he may be ſet Right again, let him Grieve heartily, acknwoledge his Guilt unfeignedly, and not by excuſing, increaſe his Fault; but in craving Pardon, let him Humble himſelf ſweetly, and of his own Accord, that ſo God may have Mercy upon him. For the moſt Gracious Lord, let him be never ſo much offended and ſlighted, yet is preſently appeas'd with the Mournings and Prayers of confeſſing Penitents; according to what Holy *David* witneſſes, he being then himſelf ſuch a Penitent, ſaying, *A broken and contrite Heart, O God, ſhalt thou not deſpiſe.* Pſal. li. 17.

With all thy Might therefore, ſtretch out thyſelf to the Interiour and Spiritual Things; forgeting thoſe that are behind, and that are of this World. Do not look to weak Chriſtians; nor draw a Standard from the Remiſs, the Slothful and the Infirm: But attend to what thou cameſt for, and to what thou art obliged to. I ſay, be Attentive to this continually; and be ſure always both to look and preſs Forwards. For he who is willing to make a good Progreſs, muſt begin every Day anew, and muſt not ſtart from any Labour, or ſuffer any Time idly to paſs away. There is not a more ridiculous Abſurdity, than for one to count a great many Years of his Converſion; or to Glory in poſſeſſing the Light of the Goſpel; or to boaſt in being of a purer Society and Profeſſion than others. Be not carry'd away with the Thoughts hereof, or delighted with any Prerogatives, or peculiar Favours, which you may think yourſelf to Enjoy: But ponder, and ponder again, how far you are ſtill from the true Virtues of Chriſt; and diligently examine your own Heart, to make a thorough Diſcovery of all that Superfluity

of

of Naugtineſs and Filth, which is there ſtill remaining. For whoever thinketh well of himſelf, deceiveth his own ſelf: Since by Haughtineſs the Grace of Chriſt is loſt; and the good Things which have been a long while in Gaining, are frequently ſnatch'd away, as in a Moment.

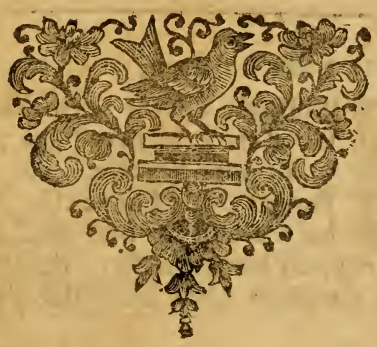
Fear therefore the hidden Judgments of God, ſeverely diſcuſs all thy Works, ſeek not after too high Things, neither pry thou into ſuch as are Curious or Secret; but think conſtantly on thoſe which God hath commanded thee. And ſo long as thou art in this Body of Sin, ſee thou preſume not to promiſe thyſelf either Security from Temptations, or Reſt from Labours, but like a Valiant Soldier, fight againſt thy Ghoſtly Enemies, till thou ſhalt receive a Crown of Glory. Hold faſt the Shield of Patience, in every Temptation and Tribulation, with an Heart unmovable; that ſo with the Apoſtle *Paul*, thou mayeſt in the Hour of Death be able to ſay, *I have Fought a good Fight, I have Finiſhed my Courſe, I have kept the Faith; henceforth there is laid up for me a Crown of Righteouſneſs, which the LORD, the righteous Judge, ſhall give at that Day.*

And indeed our Lord Jeſus Chriſt, ſent not forth his Apoſtles to ſeek Temporal Honours, and Conveniencies for the Body, but to bear the Croſs, and to thwart the Inclination of their own Will. Whence he exhorteth his Followers in this Manner, *If any Man will come after me, let him deny himſelf, and take up his Croſs, and FOLLOW ME.*

Put on therefore the Armour of God, and be in a conſtant Readineſs for the Battle; foraſmuch as they are many and mighty, which War againſt thee, by the Triple League of the Fleſh, the World and the Devil, againſt the Servants of Chriſt; that ceaſe not, either by Night or by Day, to Attack the Faithful, and ſuch as are willing to ſerve the Lord who hath

hath Redeemed them. But be not thou afraid of them, my Son, neither do thou liſten to them; nor do thou believe them at all, whatever they ſay. Let them make never ſo fine Pretences, let them ſuggeſt to thee nothing, but what ſeems moſt Plauſible and Fair; mind them not at all, give them not the leaſt Encouragement, nor conſent to them in any Thing whatſoever; but ſtand upon thy Guard, for they Parley with thee Deceitfully, that they may Enſnare thee, and Catch thee unawares, to the End they may but ſet thee at a Diſtance from GOD, and ſo bring upon thee, at laſt, all manner of Miſchief.

Wherefore Watch thou in Prayer, and humbly beſeech the Aid of God, againſt the Devil's Snares, and follow the Advice of good experienc'd Chriſtians, that the Temptation may not be too hard for thee, and that the World may not again Allure and Entangle thee. Have therefore in thy Mind, that which is written in the Revelation of Jeſus Chriſt, for the Conſolation of his Soldiers fighting in the World: *Him that overcometh, will I make a Pillar in the Temple of my God; and I will give him to Eat of the Tree of Life, which is in the midſt of the Paradiſe of God.*



THE

THE HIDDEN MANNA:

BEING AN ENCOURAGEMENT TO THE SPIRITUAL PROGRESS;

IN A *Letter to a well-disposed Friend.*

NUMBER II.

DEAREST BROTHER,

I Willingly Divide with thee, whatever Good the Lord may impart at any time to his poor Servant. I am Poor and a Beggar; but I hope that the Lord will be Careful of me, and of thee too. Whence I beseech his Clemency, that there may be to us one common Alms from the Bounty of his Table.

To

To Day the Lord came to meet his Beggar, with the most sweet Bread of Heaven. Into my Ears a Speech exceeding Savoury and Gracious was poured in. The Lesson out of the holy *Revelation* was sounded forth: But of a Multitude of so great Mysteries as I heard, I have been only able to keep one short Versicle. More I am not sufficient to comprehend: neither are the Words few which remain obscure and uncomprehended.

It was the Lord's Gift, that something both Concise and Savoury should be communicated, whereby the Affection might be attracted: O that he would likewise give Light and Grace, whereby this may be opened to the Understanding. For however Plain and Manifest it may appear to them that are Spiritual, yet to them that are Carnal it abides hid.

I will therefore that you participate with me of this Gift. For then are we truly inseparable Companions, when the Affections, Desires and Aims of both are in Christ united; so that we affect and relish one Thing, desire and seek for one Thing, aim and tend to one Thing only.

Lay close now your Ear, and listen diligently to what sounds with such admirable Sweetness. It saith; *He that hath an Ear let him hear what the Spirit saith unto the Churches, To him that overcometh, will I give to eat of the* HIDDEN MANNA; *and I will give him a white* STONE, *and in the Stone a new* NAME *written, which no Man knoweth, saving he that receiveth it.*

II. Heareſt thou now, my Brother, the Heavenly Voice? O that it might reach also the Internal hearing of our Hearts, that we might feel the Might of its Virtue. It is a *Living* Saying, and worthy of all Acceptation. O how Heavenly is the Voice which utters nothing Earthly! Which if the Flesh receive not, let the Spirit receive; and if the Flesh under-

ſtand not, let the Spirit underſtand; for as much as this whole Saying is full altogether of Spirit. *The Words*, ſaith Chriſt, *which I ſpeak are Spirit and Life.* Now it is Spirit which vivifies and quickens; Fleſh profits nought.

He that is Outward, Carnal, Wandring, and is in himſelf lifted up, being *without the Spirit*, is no wiſe capable hence of having a Senſe of the Secrets of Divine Revelation; if we may at leaſt credit the Atteſtation of St. *Paul*, who ſaith; The Natural or Animal Man receiveth not the Things of the Spirit of God; for they are Fooliſhneſs unto him: neither can he *know them, becauſe they are Spiritually diſcerned.*

Chriſt therefore ſpeaketh here to Spiritual Perſons, who by the Spirit mortify the Deeds of the Fleſh, who have a perfect Hatred for the World, and who reject with diſdain the malignant Counſels of the Devil. For ſuch of theſe having received the firſt Fruits of the Spirit, cannot be ignorant what this *Hidden Manna* is; for by Taſting rather than by Reading or Hearing, have they learnt it.

This Manna now is given to the Beloved Children, who ſerving the Father out of a Filial Love, ſtudy to be always doing his Will, and advancing his Glory. And if you be not averſe to receive what I offer, know that by the *Manna* here Promiſed, is not meant only Somewhat to be given to the Overcomers Hereafter; but that it expreſſeth alſo the Interiour Sweetneſs of the Mind, or the Conſolation of the Saints in This Life.

A very fit and congruous Senſe may therefore be given to theſe Words: *viz. To him that overcometh will I give the Hidden Manna:* As thus, To him that ſlighteth Carnal Conſolation will I give the Spiritual: To him that rejecteth the Earthly and Outward Goods will I give the Heavenly and Inward, even the Gifts and Graces of my Spirit; which by their intrinſick

Merit

Merit do infinitely exceed all other Delights and Enjoyments. Which are also both by Quality and Quantity such, as no Man is ever worthy of *knowing*, unless he first have learnt to Contemn all vain and sordid Solacements. For it is written: *A Brutish* (or Animal) *Man knoweth not, neither doth a Fool understand these Things.*

III. Now as in the Typical Desart God rained down Manna from Heaven on the Children of *Israel*; so in like manner doth he now pour down on his Spiritual Children, the true Mystical *Israel*, the Grace of Internal Consolation, thereby to fortify them against Temptations.

The *Israelites* were nourished with this Food as long as they were in the Wilderness, even till they arrived to the Land of Promise; and as long as the Elect are Sojourners in the World, so long are they cherished with the Bread of Life and Understanding; till the Body being deposited they enter the Land of the Living.

And when they began to eat of the Fruits of that Land, presently the Manna failed: And when the Saints shall be taken up into the Glory of Blessedness, from thence forward they shall not want to be refreshed, after our manner, with Spiritual Aliment.

Yet nevertheless it is One Bread which feeds Angels and Men: The Saints in Glory, and the Travellers in Grace.

But that which moveth me not a little, is that many Complain that this Manna doth fail them: And also that many who have been accustomed to be refreshed therewith, have lost the Savour of it. What other Cause is there of this Aridity, and of this Insipidness of yours, but that you are returned again to the beggarly and weak Solacements of the World?

Remember your going forth out of the World, and your moſt ſolemn Renunciation of all its Pomps and Vanities. Let this Day of your going forth out of Myſtical *Egypt* be unto you for a Memorial of the Lord's Name; and let it be had in everlaſting Remembrance, for the ſake of your *firſt Love*; *Be watchful, and ſtrengthen the Things that remain, that are ready to Die.*

There is no doubt but the Hand of the Lord was with you at the firſt, when he brought you forth out of the Houſe of Spiritual Bondage; otherwiſe you had been yet in the World, and of the World.

Where is then that firſt Spirit, that primitial Zeal, that firm Intention, that unmoveable Reſolution, that Love ſtrong as Death?

How is it that you are now weary of your Journey? Why ſit you down ſo heavy and full of Complaint, as ſinking under your Burthen? And whereas you ought for the Time and Years that you have been Travelling, to have been able to preſent to others of the Fruits of the Land of Promiſe, and to give them a Taſte of the Grapes and the Pomegranates; Behold, even unto you there is Manna wanting.

IV. Turn again, ye backſliding Children: Turn again, O ye Returners to the World; whoſe Heart having been once ſet free, is again entangled with the ſundry Deſires of earthly Things.

Alas! there are many that go forth Spiritually out of *Egypt*, paſs the *Red Sea*, walk through the Deſert, carry the Tabernacle and its Veſſels; yet enter not into the Land of Promiſe.

Almoſt all thoſe Things happen to them, which happened heretofore to the Children of *Iſrael*, who murmuring againſt *Moſes*, lamented that they were led from out of *Egypt*. For ſo in like manner there are very many found at this Day, who leave the World, forſake Parents and Friends, bewail their paſt Sins

Sins, abominate Carnal Desires, and propose to themselves the perfect Rule of Righteousness; beholding the Life of a Crucified Christ, and bearing the Yoak of the Lord in Obedience and Selfdenial; so that they are for a Time fervent with respect to Labours and Mortifications; Meek with respect to Reproofs, Humble with respect to Contempts and Affronts, Patient with respect to Corrections, and Constant and Resolute with respect to all kind of Adversities and Indignities; but these do not all hold out to the end in the same Fervour and Zeal.

For after some time of their Exodus, or Departure, that is of their Conversion from the World to God, they grow less Cautious and Sollicitous concerning their Progress, are more indifferent as to their Advancement in the Spiritual Life, and fall into various Temptations, and into Sicknesses of the Passions; so as that some of them are troubled for having ever begun to walk in this narrow Way of the Cross; and others even deliberate and contrive how they may turn back again.

Others yet there are who would still appear Outwardly to abide in their first Resolution, without wavering; but then they are sure to spoil all by an internal Tepidness, which gradually seizes them; and so by Time and Custom they come to run round at last like Asses in a Mill, never advancing one step forward. For they have but small Devotion and Affection in any of those Things which they have learn'd to be performed; and all Things they feel to be Hard and Laborious, because they have no Manna.

The Heaven seems to them to be of Brass, and the Earth of Iron; because they neither know how to Contemplate Celestial Objects, or how to Till the Field of their Heart with Virtues and Devout Exercises.

V. Yet they say, that they would gladly be Devout, that they would be pleased to have the Christian Virtues, that they would fain overcome their Passions and Carnal Desires: But it is not enough only to will well, if the Hand and Endeavour be wanting.

It behoveth that ye Labour, that ye force Nature, and that ye offer even Violence to its corrupt Affections, according as the Lord hath said; The Kingdom of Heaven suffereth Violence, and the Violent seize it. Now Violence is Work; yea, it is a Work of Difficulty: And ye know that the Saints have not with Idleness and Sleep obtained to enter into the Kingdom of God.

How long loiter ye then, and why are ye not armed against the Passions; that ye may obtain the Heavenly Virtues, and be found worthy to receive Spiritual Consolations?

So much the longer as ye loiter, so much the worse will it be with you: And without Labour and Pains ye shall not ever arrive at the wished for Rest. *Ask, and it shall be given unto you; Seek, and ye shall find; Knock, and it shall be opened unto you.*

Sloathfulness and Negligence hold you fast; against these in the first Place now gird up, and fight the Battels of the Lord.

Why neglect ye so your own Advancement and Proficiency? Good certainly for you, good for your Peace, good for your Rest, will be your Labour. It is written, *I Laboured a little, and have found much Rest.*

But perhaps ye will answer, To be always Combating the Vices and Passions, who is there that is able? Many are the Conflicts, and almost Insuperable, as they seem to us. Who can endure so great Vexation? Who can hold out to be continually upon Duty?

VI. Hear

VI. Hear O ye Incredulous, and ye Rebellious! Ye effeminate Soldiers, and ſloathful Servants! Ye mind the Labour, ye conſider the Fight; but why do ye not think on the Reward and the Victory? And what is all Labour in conſideration of Eternal Reſt? And what is a ſhort Exerciſe, in conſideration of the laſting Conſolation of a good Conſcience?

O! if ye did but begin in earneſt, and manfully and entirely Propoſe, without any Reſerve whatever, either to Conquer or Die; aſſuredly ye would feel that, by the Help of God, to be Eaſy to you which now ye think to be Inſuperable.

Hardly is there found any one ſo Vicious, to whom Diligence with Perſeverance, under the Conduct of God's ordinary Grace, hath denied Virtue.

It ſeems Painful and Labourious to you, to overcome your Paſſions; but unleſs theſe be ſubdued, never ſhall ye have the true Reſt of Heart.

But when others are with God in Devotion and Peace; then ſhall ye have Sadneſs, Dulneſs and Tedioufneſs, from within and without. Never ſhall ye be Secure, never have true Joy, unleſs ye mortifie your Fleſhlineſs.

And if the Examples of the Saints be for this, but of little Effect to you; let at leaſt the Fear of the Divine Vengeance be of ſome, to awaken you to more Diligence and Fervour.

And for this End, conſider theſe very terrifying Words, *I will heap Miſchiefs upon them*; that is to ſay, upon them that are *waxen Fat*, and are *grown Thick*, and *kick* againſt Diſcipline, forſaking the God who Made and Redeemed them, and lightly eſteeming the Rock of their Salvation: *I will ſpend mine Arrows upon them, they ſhall be burnt with Hunger, and devoured with burning Coals, and with bitter Deſtruction.*

O that the Consideration hereof might then powerfully Excite you to lay aside all that would bring these Evils upon you, even all the Oldness of Nature, and to put off the Old Man; that so being renewed in the Inward Man, ye may, by laying hold on the Promise of the Holy Ghost, grow every Day more Chearful as well as more Religious; and, by Overcoming the Evil One, as much Happier as you are Better.

To him that overcometh, will I give, saith he, the hidden Manna. If ye Will, and if ye Hear me, ye shall Eat the Good of the Land. There shall spring up unto you, instead of the Thorn, a most beautiful Rose; and instead of the Thistle, a most fair white Lily. These are Great Things: And as they are Great, so also are they most Sweet and Comfortable, to such as have a mind to be Proficients.

VII. Be not therefore disheartned, O Soldier of Christ: Let not the Multitude, or Strength of the Enemy disturb thee; neither let it cast thee down. Believe God, and Hope in him; and thou shalt be a better *Overcomer* than hitherto thou hast been: *The Lord shall fight for thee, and thou shalt hold thy Peace.*

Understandest thou this? The Lord himself shall give Fortitude, yea, he shall give Strength to resist Wrath, to shake off Sloath, and to refrain Consent to the Lusting Mind. And thou shalt *hold thy Peace*; in as much as thou shalt not ascribe this Power to thy self, neither shalt thou by reason thereof at all Elevate thyself; but shalt attribute all purely to GOD, who standeth at the Poor Man's Right-Hand.

Abide thou with him: And as much as thou art able, hide thyself from Men; neither confess thou before them what thou art possessed of, nor let them hear from thee any thing, but what may express thee to be Infirm and Needy; as indeed thou art.

And

And if any one ſhould ariſe up againſt thee, and ſay what thou art not willing to hear; be Patient, and hold thy Peace; God will Anſwer for thee. For the Righteous Lord will not ſuffer any hurful Word to paſs unpuniſhed.

What can the Malice of another hurt thee, if he be puffed up againſt thee, if he detract from thee, or if he rail at thee? He doth but the more by this betray himſelf, and diſcover to others, that he, whatever he may pretend, is, in the ground, no good Man.

Since if thou art Godly, and ſhalt abide in Patience; he hath done thee no Miſchief, but Good rather, and hath increaſed thy Reward in Heaven. In the Sight of the Wiſe, thou art the Brighter for Reproach; and for thy Patience, more Tried and Excellent.

For anothers ill Nature none is the Worſe: A Contumelious Word hurts none, ſo long as the Injur'd is a Perſon truly Pious, and conſequently not ſhocked or moved at it.

Every Man ſuch as he is Inwardly, ſuch will his outward Adverſity be to him. For if thou art good, ſimple, and upright; and art by Trials approved to be a Perſon fearing God, none can ever take away from thee thy Goodneſs, Righteouſneſs and Peace, unleſs thou thyſelf voluntarily quit the ſame.

VIII. That Patience is not great, which a little Matter can diſorder. Learn at leaſt, to hold thy Peace when injured; for it is the Part of a prudent Perſon to hold his Peace in an evil Time. He who deſireth to overcome, let him deliver up himſelf as one that is overcome.

Think of the Crown, not of the Injury: And conſider rather how thou canſt Heal ſuch one as withſtandeth thee unjuſtly; than how on the contrary thou canſt, as being moved with a Zeal of Juſtice, return him an Anſwer, ſuch as he may deſerve. If

If he will not Forgive, do thou yet Forgive; for he most commonly commits the greatest Fault, who is Angry with another; not he who meekly bears him being Angry.

The Property of the Miserable it is to be frequently Complaining; and of the Impatient, to be soon Disturbed, and to fling the Cause upon others.

Be thou willingly Guilty in the Sight of Men, that thou mayest be Innocent before God.

Begin first with thyself, so shalt thou be able to Heal another.

Let him who hath a Zeal against the Faults of others, and is moved with Indignation, if any Thing be done against Righteousness; attend, and give Ear, learn Moderation, and Temper his Words with the Meekness of Wisdom.

How rightly and how prudently wouldest thou do, to Exercise thy Zeal against thy own Misdoings; and if what thou reprehendest in another, thou didst but first amend in thy own self.

When therefore thou art Angry at others Faults, what profiteth it thee to take out the Mote from thy Brother's Eye, and not to restrain the Motions of thy own Impatience?

Seemeth to thee his Fault not a Mote, but a Beam rather? See lest peradventure thou out of thy own Judgment, suspiciously takest that for a Beam, which in God's Sight, perhaps, is hardly accounted so much as a Mote. Trust not too much herein to thine own Judgment; because thou art Man, and not God.

However, whether it be Great, or whether it be Small, it will always be most useful for thee, to consider here thy own self; because thou also art a Sinner, and hast as much need of a Cure. Wherein thou judgest another, thou condemnest thyself, since thou doest the same Things.

IX. More-

P. Lavergne Inv: H. Hulsbergh Sculp.

For the Lord God is a SUN. PS. LXXXIV. 11.

IX. Moreover what doth it Profit me, if I ſhall Heal any one by my Words, and ſhall myſelf ſtill abide in my Paſſions? Well is it indeed for him, to whom my Evil Conſtruction thus turneth for Good; but woe to me, the Deſtroyer hereby of my own Salvation.

It is no Sign of a meek and gentle Heart, but on the contrary, either inconſiderately to Reprove any one, or in Reproving to exceed the due Meaſure. And it is a very bad Indication in any not to be able to refrain his Spirit, nor to defer Cenſuring, till Wrath cool by degrees into Mildneſs, and bitter Zeal in thee return back to Gentleneſs.

Perhaps thou ſhalt then find him not to have been guilty of ſo great a Fault, as thou didſt imagine, when thou didſt firſt reprehend him: And alſo thou wilt ſo much the rather be apt to Excuſe, as thou waſt at firſt ſurprized into Indignation againſt him.

Alſo thou wilt not unfitly impute it to thy own Malice, or thy ill Nature, that thou waſt not able to endure ſuch a ſlight Matter of Injury: Likewiſe thou wilt more bewail thy unjuſt Reproof, than his Fault.

Be aſhamed thou haſt not yet learnt to Tolerate the ſmall Defects of a Brother; who daily deſireſt thy own Infirmity to be overlooked by others. Why therefore ſheweſt thou not forth the ſame Mercy to another, which thou wiſheſt to be done to thyſelf?

Return to thyſelf: And fear greatly, leſt thou do more grievouſly offend, by being Paſſionate, and thy taking ſuch a ſmall Matter in ill Part; than thy Brother by what he hath done amiſs.

It may be, that he ſo ſoon as he knew his Fall, bewailed the ſame, and for the future purpoſed to take heed; but thou being Impatient, and Uncom-

paſſionate,

passionate, hast neither bewailed, nor so much as looked into thy Sin.

Hitherto also perhaps, he may stand well enough with thee, through the Love which is in his Heart; and may think no ill of thee; but rather humble himself, and justifie thee before himself.

Take heed therefore, lest he who seemeth to thee an open Sinner, go before thee into the Kingdom of God; and thou with the Presumption of Righteousness, become like to the proud Pharisee, who was Reprobated of the Lord for his Pride, as he stood opposed to the Humility of the Publican.

X. Thus you have heard, in some Measure, my dearest Friend, how you are to overcome yourself, and how to Exercise your Zeal against your own Vices. Study now more and more, to proceed on, and to be continually a lopping off somewhat of Vicious Custom and Evil Habit.

Consider, that as Negligence is wont to Nourish Vice, and to lose Virtue; so Diligence, (assisted with Divine Grace) doth baffle and defeat the most inveterate Evils.

For though much Labour be in the beginning of the Battel, yet when you shall see by little and little, the Enemies fall before you, you shall be comforted greatly, and shall be encouraged concerning a prosperous End.

It hindreth us mightily, that we are so much afraid to offer Violence to Nature.

O what great Labours do Men undergo for gaining but the Earthly, and shall we flag in the Persuit of the Eternal, Goods! The Mariner goeth to Sea, the Merchant compasseth several Countries, the Soldier beareth Arms, the Countryman ploweth his Ground; and without Labour and Pains these can never acquire either Riches or Honour. And why then should

ſhould we think, that the Virtues are to be gotten with little or no Pains and Care.

To begin ſomething to Day, and to Morrow to add a little to it, and ſo every Day ſucceſſively to add Virtue to Virtue, and to join Reſolution to Reſolution, will in the end make a Man thoroughly Virtuous, Devout, Pure, Holy, and Spiritual; dear to God, and grateful to Men.

By this Method, a Man may come to obtain the new Name, which is included in the *white Stone*; for that by trampling the Vices under Foot, he is rendred Pure and *white* Internally: And ſo is admitted to enjoy the Conſolations of ſupernal Sweetneſs; which remain unknown to the Carnal, and to the Lukewarm.

Let us therefore, with a diligent Mind, ponder and ruminate upon the preſent Text, thereby to fire our ſelves and our Brethren with the Love of the Spiritual Life: That ſo, by our daily Progreſs herein, we all, overcoming that deteſtable Sin of Sloathfulneſs, may be Healed of all our Vices; and the heavenly Virtues may be in us continually encreaſed, and augmented. Which may be depended on by us; ſince the Holy Ghoſt will not defraud Chriſt's Faithful Warriors of their Deſire. Who, that they may valiantly contend, hath, with an encouraging Voice, from Heaven trumpeted forth theſe Words,

TO HIM THAT OVERCOMETH, WILL I GIVE THE HIDDEN MANNA.

INSTRUCTIONS

For Living above the

WORLD,

Given to a

Young DISCIPLE.

NUMBER III.

Teach me thy Way, O Lord, and Lead me in a Plain Path.

S. TEACH me the Paths of thy Counsels, O Lord, that I may walk in the Way of Perfection. Take from me my Blindness: And seeing that it is not enough barely to shew me, do thou pour into thy Servant the Grace of thy Holy Spirit, which may lead me into the right Way.

L. My

L. My Son, I will Instruct thee, and Teach thee in the Way which thou shalt go. I will also Guide thee in mine Eye; and my Right-hand shall lead thee.

I. Love to be unknown; for if thou wilt enter into Life, verily, this is more Profitable for thee, than to have the Esteem and Applause of Men.

II. Be a Lover of Mankind; and do Good unto all, according to thy Power, and without Respect of Persons.

III. Never be Burdensome to any; but bear rather the Burdens of others: So shall the Comforter come unto thee; and as thou Supportest, so shalt thou also be Supported.

IV. Keep thy Heart from wandring Thoughts; keep thy Mouth from vain Speech, and all thy Senses under the Reins of Christian Discipline.

V. Love Silence and Retirement; and thou shalt find thereby great Rest unto thy Soul, and shall preserve a Conscience unblameable. For where there is a Multitude, there is ordinarily a great Distraction of Heart.

VI. Chuse Poverty and Simplicity before Superfluity and Multiplicity: And be contented with a few Things, so shalt thou not be easily disquieted.

VII. Shun as much as possible the Conversation with the Men of the World; for as much as thou art not sufficient for God and for Men, for Things Eternal, and Things Transitory; but must leave one of them and adhere to the other.

VIII. Howsoever it may fare with thee, as to the World, and whatsoever Trouble or Weight thou art under, give God Thanks heartily; for as much as he dispenseth all Things Providently in this World, with a true and righteous Judgment, after the Counsel of his Eternal Wisdom.

IX. Humble

IX. Humble thyself under All, and thou shalt be Honoured by All. Humble thyself in all Things, and thou shalt obtain Favour in all: And shalt be accepted by God, and loved by Men; and thy Adversary the Devil will be made with all speed to run away from thee, as who hateth nothing so much as Humility.

X. Such as Persecute thee, and speak all manner of Evil against thee, do thou esteem as thy very Friends and Benefactors; for if thou rightly considerest the Matter, thou shalt by them reap no small Advantage.

XI. By Labour and Pain, with Weeping and Mourning, is the Kingdom of Heaven obtained; but by Honour and Ease is Paradise lost.

XII. A great Gift of God it is to be Poor in this World for the sake of Christ, and to be well contented with the lowest Place.

XIII. It is great Pride and Folly to be always climbing higher and higher in this World: The God of this World is continually Tempting thee to high Things, and persuading thee to hunt after Honours, and to avoid Reproach. This now he doth, That so the Climber may fall down backward, after that he shall for a little while have had Dominion over the Poor.

XIV. Let the least Gifts of God be esteemed great: and thou shalt be accounted worthy to receive greater.

XV. Despise no Body. Hurt no Body. Condole with every one that is in Affliction: And Assist, so far as thou canst, every one that is in Need; yet for so doing never Extol thyself.

XVI. Let thy whole Time be spent upon God. And since nothing is more precious than Time, as in which a Kingdom may be gained for Perpetuity, thou canst not be at too much Pains to redeem it.

XVII. Every

XVII. Every good Thing refer to the Praiſe of God only; and ſee thou do nothing without Counſel and Deliberation.

XVIII. Carry a friendly, courteous and affable Behaviour to all Men; yet without running into Affectation or Exceſs.

XIX. As to every Work and Undertaking of thine, always inquire in the firſt Place whether it be Pleaſing or Diſpleaſing to Almighty God. And particularly in every Work of Charity, ſee thou have a *pure Intention* of pleaſing Him only, who is the Beholder of the Heart.

XX. Do nothing againſt thy Conſcience either for Fear or Love. In Matters that are Doubtful, have recourſe to the Holy Scripture, and to ſuch as are ſet over thee by God for thy Soul's good.

XXI. Be more willing to be Taught, than to Teach: And learn to be Silent before thou Speak; and rely not too much on thine own Underſtanding.

XXII. If thou wouldeſt have always Peace, then never give thy Judgment of Things that belong not to thee: Neither ſhalt thou intermeddle with them at all, as thou valueſt thy own Happineſs.

XXIII. Remember that it is ſafer to be Hid, than to Appear: Nevertheleſs thou ſhalt the ſooner obtain thy End, and be the more alſo Beloved, if thou avoid Singularity in thy Life, and earneſtly follow the ordinary Duties of the common Chriſtianity.

XXIV. Learn to do every Thing in Time and Seaſon: So ſhalt thou Rejoice much, in reaping the Fruits of ſo doing.

XXV. Return preſently into thy Interiour, after thou haſt looked out. And if the Devil ſhould entice thee to go forth, but never ſo little, into the various Deſires of the World, keep thy Heart faſt, and ſhut the Door of thy Lips.

XXVI. Consider that the Multiplicity of Things heard are hurtful to the Soul: That the Beauty of Things seen are apt to bewitch thee; and Revilings cast out against thee to disturb thee: And therefore retire into thyself; and watch thy Interiour.

XXVII. From a Passionate Man, from an Undisciplin'd Man, and from an Unguarded Man, depart thou: And abide alone with God in Silence.

XXVIII. Be Temperate in thy Diet, Modest in thy Apparel, Prudent in thy Speech, Honest in thy Manners, Deliberate in Counsel, Strong in Adversity, Humble in Prosperity, Grateful for Benefits, Chearful under Contempt, Patient under Pain, and Discreet in every Action.

XXIX. Be fearful of offending God, even in the very least Neglects or Defects of Duty.

XXX. Neither presume at Success, nor despair at Disappointment.

XXXI. The Fear of the Lord will make thee depart from all Sin; and will be thy continual Sollicitor in every good Work, that That which is Good may be *Well done*.

XXXII. Cast thyself wholly upon God; and that which is now grievous to thee, will soon be made easy for thee to bear.

XXXIII. Be a good Merchant, and all the good Things which thou hast sell unto God; and thou shalt of Him have certainly better for them. Yea, even as he himself pleaseth, so let him take all thy Commodities; and thou shalt, by his Grace coming upon thee in one Hour, receive for them more than an Hundredfold.

XXXIV. There is no Man so Free, as he who hath Sold himself, and therewith made over all that he hath, to God; and who, only by *Loving*, hath Purchased *Christ*, who, by *Dying*, hath Purchased the *World*, Redeeming it by the Cross!

XXXV.

XXXV. Let Christ be thy Life; let him be thy Study and thy Lesson; let him be thy Meditation and thy Discourse. Let Christ be the Salt of thy Conversation, and the Pleasantness of thy Friendship: Let him be thy whole Desire, thy whole Gain: Let him be thy Hope and exceeding great Reward.

XXXVI. When thou seekest any other thing but God, thou shalt surely suffer Loss; and if thou seekest not also God purely, thou shalt suffer Loss in like manner. So long as he is not sought with Purity of Intention, thou shalt Labour, and shalt find no Rest to thy Soul.

XXXVII. There is no Tribulation but which, being compared with an Eternal Life of Glory, is Light. The Yoak of Christ will be Light to thee if thou Lovest; and in much Patience thou shalt possess Peace, even such as the World giveth not.

XXXVIII. The singing of Psalms and Hymns to God, is a most pleasant Service, wherein the Holy Angels, and Blessed Spirits of the Righteous made Perfect, do join with thee, praising God and the Lamb eternally in the Kingdom of Heaven: And to this Service, know that thou standest peculiarly obliged.

XXXIX. He who praiseth God always in Tribulation, doth sing sweet Hymns to God: And by the Songs of the Night, flowing from a Devout Soul under the Cross, may Heaven be opened with the Melody.

XL. The Service of God is the Happiness of Man: It is Health to the Mind, Understanding to the Spirit, and the Life of the Heavenly Court.

XLI. The Service of the World is the Misery of Man: It is the Bondage of the Soul, the Distraction of the Mind, the Hurry of Spirits, the Hunting of Shadows; and the Loss of Life, Liberty and Honour.

XLII. The Service of the Flesh is the Slavery of the Soul; it is the Destruction of all that is Good; it

is the Fuel of Diſeaſes, the Corruption of Bodies, and the Pollution of Minds; it is the Food of Worms, the Neſt of Devils, and the Life of Brutes.

XLIII. The Beginning and the End of every Diſciple of Jeſus Chriſt, is to Love God with the Heart, to Glorify him with the Mouth, and to Edify others by his good Example. His firſt ſetting out is the Contempt of the World, his Progreſs the Imitation of Chriſt, and his End the Viſion of God.

Bleſſed is that Diſciple who followeth his Maſter in the Way of Humility, Meekneſs and Patience, bearing daily the *Croſs* for his Sake, that he may obtain Glory and Immortality. Which God of his Infinite Mercy grant. *Amen.*

CHRIST's *Croſs* for *Staff* take thou; and on it lean.
To Travel on with CHRIST no other Mean
There is. O Follow CHRIST, at his Command:
So ſhalt thou reach the Promis'd Bliſsful Land.

A N

ABSTRACT

OF THE

RULE

OF THE

Holy Father *AUGUSTIN.*

With the MAXIMS of CHRIST's School.

NUMBER IV.

I. TO obſerve the Fundamental Law of LOVE: Firſt, Towards GOD, then towards our Neighbour, according to its juſt Extent; and to Imitate the Example of the Mother-Church of *Jeruſalem*, in the Unanimity of Heart, and in Communicativeneſs of Charity.

II. To learn the Leſſon of HUMILITY, accordin to the moſt perfect Pattern of it in Chriſt, and his neareſt Followers; and that the greateſt be as he that ſerveth.

III. To obſerve carefully the ſtated Hours and Times of Prayer; and to prepare both Body and Soul for it, by due Abſtinence and Faſting.

IV. To take Care that the Soul and Body be both fed at the very ſame time, by a prudent Appointment of ſome Spiritual Entertainment at Meals, as either by Reading, or by Conference, or by Singing of Hymns and Devout Songs.

V. To take the Charge of the Sick and Infirm, ſo far as we are capable; and to do them all the Service, both Bodily and Ghoſtly, that is in our Power.

VI. To be without all Affectation in Habit, as alſo in all the other Externals of Life: And to regard above all, the Internal Purity, and Diſpoſition of the Spirit.

VII. Properly to apply Fraternal Correction and Admonition; and to keep up the true Diſcipline of the Goſpel.

VIII. To do all what may be, for the Good and Intereſt of the Community; and to be Content with the Diſtribution of the common Fund, though not altogether ſo favourable as might be expected.

IX. Not to neglect outward Neatneſs and Decency; but to look to the outward Things, for the ſake of the inward, and to the Body, for the ſake of the Soul, by all due Care for it, both in Health and Sickneſs.

X. To be ready to ask Pardon, and to forgive Offences in the Spirit of Jeſus; but ſo as not to weaken Authority.

XI. To

XI. To be Obedient to Superiors, for God's Sake; and to be exact in the Discharge of all Relative Duties, betwixt the Members of the Society.

XII. To Observe all these Instructions, not from a *Legal*, but from an *Evangelical* Principle; and to Read this *Rule* frequently over; as once every Week.

The Fundamental Maxims of the School of Christ.

I.

Whosoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple. Luke xiv.

Behold the first Fundamental Rule Preparatory to Christianity! One must hazard ones Goods and ones Life, ones Honour and ones Reputation, and all whatever Nature is afraid of losing, if one would be a true Christian.

II.

I am the Way, the Truth, and the Life; no Man cometh unto the Father, but by me. John xiv.

Behold the second Capital and Fundamental Rule! Hereby is Taught, that the Heart of Man must be disengaged from the Creature, to seek in Christ his Holiness, his Salvation, his Peace, his Joy, his Pleasures, his Honours, his Riches, his All: And that he must endeavour to come to God, through Christ alone.

III.

He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Waters. John vii.

Behold the third Capital and Fundamental Rule! This is as much as to say, that whosoever receiveth thus JESUS CHRIST in the true Faith, [according to the second Maxim,] is in such a Manner replenished with the Gifts and Graces of the *Holy Ghost*; as from this Fulness of the Holy Ghost in the Heart, there will flow forth thro' him all manner of Fruits of the Spirit of GOD: And a Man thus filled with a Divine Spirit, liveth to [or in] the Kingdom of GOD; which Kingdom is Righteousness, Peace, and Joy in the Holy Ghost.

IV.

He that shall endure unto the End, the same shall be Saved. Matt. xxiv.

Behold the fourth Chief and Fundamental Rule; not to be of the Number of them who draw themselves back, and so fall into Perdition; but of them who believe, and who preserve their Soul. And it is he who overcometh, and keepeth the Words and Works of Christ to the End, by following him to the Death, that shall receive the Gift of the Morning Star, and be fixed in the Temple of God.

V.

He that taketh not his Cross, and followeth after me, is not worthy of me. Matth. x.

This is the fifth Capital and Fundamental Rule; which signifieth, That he who doth not willingly and joyfully Renounce all, whatever is pleasing to Flesh and Blood, when it cometh in Competition with the Divine Will; and who would not rather suffer Disgrace in the World, and lose his Temporal Goods than offend GOD; but, who would though a Christian, live in Reputation in the World, have all his Conveniences, and retain his Criminal Habits, is but a Verbal Christian, who ought not to have

have the Boldneſs to ſay, that he belongs to Chriſt; who took on himſelf for our Sakes the Form of a Servant, and even then too when we were his Enemies; and who was the moſt Abject of all Men; inaſmuch, as he was more marred and deformed than any one. But he who ſeeketh not but to pleaſe only the Lord JESUS CHRIST, as the ſole Foundation of his Salvation, and the Rock of his Happineſs, ſhall be Honoured by him, and having for his Sake renounced all Things, hath in him found all Things. This is the true Diſciple and Follower of CHRIST.

VI.

Be ye therefore Perfect, even as your Father which is in Heaven is Perfect. Matth. v.

This is the Laſt and Fundamental Rule given by our Lord; ſhewing us, That we ought not to ſtick in *any* Degree of Virtue and Piety, but to be continually preſſing forward to the *utmoſt Perfection*, by an *habitual Imitation of God*, more eſpecially of LOVE and BENEFICENCE. And in this One are contained all the Reſt.

CHRIST's *Croſs* for *Book* take thou; and in it *Read*.
Here all the Learning is which thou canſt need.
With *PAUL*, its Leſſons Print within thy Heart:
That CHRIST to thee his Wiſdom may impart.

THE

THE Single COMBAT: WITH UNION at Home Restor'd.

NUMBER V.

The Flesh lusteth against the Spirit, and the Spirit against the Flesh.

SOUL.

MY Wings are clip'd; I cannot Fly:
But still I fain would Mount on High.
O what a Weight is this I feel!
O what is this that makes me Reel!
A Mortal Body weighs me down:
So that I cannot win the Crown.

O who

O who will me Releasement give
From this dead Weight, that I may Live?
O who will me my Wings Restore;
That I may Upward, Upward, Soar?

BODY.

Alas! Why wouldst thou upward Soar?
Hear me: Amuse thyself no more.
Stay here; with me take thy Delight;
And please thyself with what's in Sight.
My Senses are at thy Command:
And numerous Pleasures are at Hand.
Chuse which thou wilt; and take thy *Fill.*
I cannot bear thee Moaning still.
Chuse which thou wilt; and take thy Ease:
Study thyself and me to Please.

SOUL.

No, God forbid, I better know:
And this my Life, I hope, shall show.
Fond Tempter! do not me decoy;
To what will me, and thee, destroy.
Thy Pleasures nought but Poyson are:
And ev'ry Benefit a Snare.

Body

Body of Death! I thee despise;
For what I seek's above the Skies.
O who shall me, from thee, up raise:
That I may learn th' Angelick Lays?

BODY.

Some Madness sure has thee possest,
That thou dost seek to make thy Nest
There, where no Birds cou'd ever fly:
As if thou cou'dst ascend more High.
Poor silly Soul, what dost thou mean,
Thyself from Earth, and Me, to wean?
Must I be made a Sacrifice?
Pray, what is This thou dost *Despise?*
Come, freely speak out all thy Mind.
O how canst thou be so Unkind!

SOUL.

Too Kind, alas! to Thee I've been:
Else Evil I had never seen.
Thou Temptor and Tormentor art;
Spreading thy Snares thro' ev'ry Part.
With Thee I fell into the Pit.
O who shall bring me out of it?

From

From such a Body who shall save,
And me deliver from This *Grave?*
In Thee I'm *Bury'd* while Alive.
O how canst thou then with me strive?

BODY.

Thou Author art of all my Wo:
The Cause of all I undergo.
And in the Center of my Life
Begotten hast a furious Strife.
This scorching Fire, by thy fierce Rage
Kindled in me, who shall asswage?
Or who shall this benumning Cold,
From freezing me to Death, with-hold?
Oh! Who shall me from Dangers keep,
By laying Thee, with Me, to *Sleep?*

SOUL.

Sluggard! I cannot Sleep; but Wake
Nor will I lose for thee my Stake.
Some Rest indeed I fain wou'd have:
But will not be for this thy Slave.
Thy Slave I were, in Chains bound fast,
Cou'd I with thee to Sleep be cast.

But

But never this shalt thou effect.
Yet all thy Witchcrafts I expect.
For thou hast been to me a *Witch:*
Whence I was flung into This *Ditch.*

BODY.

Why didst thou fall into the Ditch?
And why must I be call'd a *Witch?*
'Tis true, with me, thou hadst a Fall:
A Fall it was not very small.
And thou some Hurt by it didst take;
Because thou wast not full Awake.
But do not thou the Guiltless blame:
While thou thyself deserv'st the Name.
Then why must I thus Punish'd be?
Or why such Name, and Guilt, to me?

SOUL.

In truth thou art a *very Witch:*
To Satisfie thy craving Itch,
Thou didst the Cunning Devil *raise;*
To bring on me Death, and Disgrace.
Down to the Earth thou hast me bound
By Spells, and Charms, which me surround.

And

And all the Ills which me attend
'Tis thou, 'tis thou, doſt on me ſend.
And where ſhall I now find a Cure
Of all that I by Thee endure?

BODY.

My firſt thou art, and grand, *Diſeaſe.*
O who ſhall me from Thee Releaſe?
Thy Paſſions wretched me Confound:
Thy Reaſon ſtupid me has Bound.
With Love thou cauſeſt me to Pine.
With Grief thou makeſt me to Whine.
With Dread from Thee how do I quake!
'Twixt Fears and Hopes of Thine, how Shake!
Oh! why muſt I thy Burden bear?
Why lend to thee a Paſſive Ear?

SOUL.

The Fumes of a Diſtemper'd Brain
Do ſurely make thee thus Complain.
The Torments of a Canker'd Breaſt,
Which will not ſuffer thee to Reſt,
Have conjur'd thee, a Corpſe, to walk;
And made thee at this rate to Talk.

Come,

Come, ceaſe thy Plaints; and hold thy Peace:
That I may have a little Eaſe.
No more I'll bear: Be therefore Still;
And learn to know, and do, my Will.

BODY.

No: Thou for this ſhalt dearly Pay.
Know then, I will not thee Obey.
Thou art the Cauſe of all my Pain:
From further Teizing me Abſtain.
Repriſals from thee I can make:
And will not therefore tamely take
Such Treatment longer at thy Hand.
Too much I am at thy Command.
Too much I ſuffer for thy Sake,
While thou haſt bound me to the Stake.

SOUL.

'Tis I who to the Stake am Bound;
By thee faſt linked to the Ground.
But what thou canſt, make haſte to do:
The worſt thou canſt I'll undergo.
Tho' link'd to thee by *Fatal Knot*,
Thy Menaces I matter not.

The

The *Vital Knot* 'tis call'd I know.
But how cou'd *Death* then from it flow?
Thou art of Death the only Source:
Yet do thy Worſt, and take thy Courſe.

BODY.

O do not ſpeak to me of *Death:*
O do not rob me of my Breath.
Thou know'ſt I love thee ſtill at Heart.
And why woud'ſt thou from me depart?
Come, let us then together Live:
And I Content to thee will give.
Nor will I more of thee Complain;
But thou ſhalt all from me Obtain.
If to Pleaſe me thou be'ſt ſteady,
I to Serve thee will be ready.

SOUL.

Thou doſt not love of Death to hear:
In Death what is't that thou doſt fear?
Fear'ſt thou I ſhould from thee depart?
Or ſhunneſt thou the Pain and Smart?

But now if Death so frightful seem;
Tell, who shall thee from Death redeem.
And if that thou wilt me Obey,
And not my Life again betray;
Content I am with thee to Live:
And so each other we Forgive.

BODY.

O why shou'd I thy Life betray?
Or why should I thy Will gain-say?
For sure my Life in thine is hid:
And that I do which I am bid.
If thou Command, I must Submit:
No Wisdom is in me; no Wit.
In Thee I Live; and in Thee Move:
In Thee I Hate; and in Thee Love.
To Thee myself I do commit.
Do thou with me as seems most fit.

BOTH.

To God be this Submiſſion made.
To God be all our Homage paid.
To God let us our Tribute bring:
And let us Both God's Praiſes Sing.
In Heart and Voice then let us join,
Join with all the Heavenly * Nine;
With all the Sacred *Choirs* Above;
With all the Mighty *Hoſts* of Love;
With all the † *Orders* of fair Light;
And all the || *Courſes* in God's Sight.
Hallelujah! &c.

Now the Effect of this Agreement thus made, was the vigorous Purſuit of Conformity with Chriſt, and in order to this the immediately ſeeking out of a Faithful and Able Guide. All which is ſet forth at large in the Following manner, by an Holy and Experienc'd Follower of Chriſt, a Cotemporary of our Bleſſed Author, who thus deſcribeth a *Spiritual Pilgrim going to* Jeruſalem, or the *Sight of God.*

* Angelical Hierarchies. † Of Angels.
|| Of Heavenly Elders, or Saints.

THE PILGRIMs EXERCISE:

SHEWING

How the Faithful Soul, under the Parable of a PILGRIM Travelling to *Jeruſalem*, ought to Behave herſelf in her Aſcent to GOD, from the firſt Setting out, till her Entrance into His KINGDOM.

NUMBER VI.

This is the WAY, *Walk in it.*

1.

HERE was a certain Man that would go a Pilgrimage to *Jeruſalem*. And becauſe he knew not the Way thither, he went to another Man whom he had underſtood to be well acquainted with the *Way*; and asked him whether he might have any Hopes of being able toreach that City which was ſo far off; and whether

ther it were indeed so perillous a Journey as he had heard it to be.

2. That other Man answered him, That he could not reach thither without much Labour, and many Sufferings. 'For the Way, said he, is long and perillous; and full of Villanous Thieves. And many other great Lets and Hindrances there be that fall out to a Man in his travelling thitherwards; as also in the Way, which in many Places is very craggy and painful, and sometimes hard to find. And many Persons in travelling thither are oftentimes killed: Others are maimed, or robbed of all they have; and in Conclusion, are hindred and disabled from ever reaching the Place, whither they so much desire to reach.

3. 'Nevertheless (continued he) there is *one Way*, the which whosoever taketh, I will undertake that he shall come to that City of *Jerusalem*; and shall never be Slain, or Dye in the Way thro' Want, or otherwise lose his Life. He may indeed be robbed, or be well beaten, and shall suffer probably much Scarcity, and many Difficulties in the Journey; but for all that his Life shall be safe.

4. Then said the Pilgrim: So that I may but have my Life safe, and may at length arrive at the Place that I desire to arrive unto; I care not what Pain, Trouble, or Mischief I suffer in the going thither. And therefore tell me plainly, and Advise me what you think necessary for me to *do* or *suffer* in the Journey; and I promise you for certain, that I will follow your Counsel.

5. That other Man answered, and said: 'Lo, I will set thee in the Right Way: But see that thou well bear in Mind, and fulfil in Deed, what I shall now tell thee. Whatsoever thou seest, hearest, or feelest, that would stay thee, let thee, or hinder thee in thy Way; do not thou by any

'means Consent unto. Abide not willingly with it; 'tarry not with it at all; behold it not; see at least-'wise that thou gaze not at it: And take heed nei-'ther to love, or like it; nor to fear it, or to be 'affrighted by it; but still go forward, holding on 'thy Way. And ever think and say to thyself, that 'thou wouldest fain be at *Jerusalem*. For it is that 'thou coveteſt, that thou desireſt; and nought else but 'that. And if Men rob thee, scorn thee, and laugh 'at thee; if they neglect, vilify, and despise thee; 'do not thou strive against such their doing, if thou 'meanest to have thy Life safe; but Content thee 'with the Harm thou hast had, and hold on thy 'Way, as if all were nothing, lest thou receive more 'Harm. Also if Men seek to retard or stop thee, 'by telling thee Tales, and feeding thee with Lies, 'Inventions, or Conceits; in order to draw thee 'out to vain Merriment, and to cause thee to forsake, 'or to prolong thy Pilgrimage; give them but a 'deaf Ear, and answer not again. And say nothing 'else, but thou wouldest fain be at *Jerusalem*. More-'over, if Men proffer thee Gifts, and would make 'thee Rich with worldly Substance; do not regard 'their Proffers, or listen to their Persuasions, but 'ever think on *Jerusalem*. And if thou wilt hold 'this Course, and this Way, and do as I have said; 'I undertake for thy Life, that thou shalt not be 'Slain, but that thou shalt come to the Place which 'thou desireſt.

6. Now to apply this Spiritually to the Purpose. *JERUSALEM* is as much as to say, *A Sight of Peace*; and doth thence betoken CONTEMPLATION in the *Perfect Love* of GOD. For *Contemplation* is nothing else but a Sight of God, by the Spiritual Eye opened in the Soul; which Divine Sight, or Vision, is Very *Peace*, even the *Peace of God*. If therefore thou hast a longing to come to the blessed Sight of Peace, and

and wouldeſt be a true Pilgrim to the Jeruſalem which is Above, though it be ſo that I was never there myſelf, nevertheleſs, as far forth as I am able, I ſhall endeavour to ſet thee in the Right Way towards it.

7. The Beginning of the Way in which thou ſhalt go, is the Reformation of the Mind, in Faith, grounded upon the Revelation of Jeſus Chriſt, and upon his moſt holy Laws delivered to the Church. And though thou ſhouldeſt have heretofore gone never ſo much aſtray, as a Sheep that is loſt in the Wilderneſs; yet if thou be now inwardly Reformed, by Faith and Repentance, after the Law of the Spirit, truſt aſſuredly that thou art in the Right Way.

8. Now then, ſince thou art thus, by the Grace of God, brought into the Safe Way, if thou wilt ſpeed in thy going, and make a good Journey of it, it behoveth thee, my Friend, to hold theſe Two Things in thy Mind, HUMILITY and LOVE: And frequently thereupon to ſay to thy Self, *I am Nothing*; *I have Nothing*; *I covet Nothing but* ONE. The Meaning of theſe Words thou muſt always have in thine Intention; and keep them at leaſt in the Habit of thy Soul perpetually, though thou have them not at all times expreſly in thy Thought; which is not required of thee. Humility ſaith, *I am Nothing*; *I have Nothing*. Love ſaith, *I covet Nothing but* ONE; and that One is JESUS. Theſe two Strings being well faſtned, with the Mind of JESUS, make good * *Muſick* on the Harp of the Soul, when they be cunningly ſtruck upon by the Finger of *Wiſdom*; for the low-

* *Hence the Three Firſt Books of that moſt Excellent Treatiſe*, Of the Imitation of Chriſt, *which have been attributed, both to* à Kempis, *and to our Country-man* Hilton, *do in ſeveral Manuſcripts, bear the Inſcription of* Muſica Eccleſiaſtica.

er thou ſmiteſt upon the One, the higher always ſoundeth the Other. And the leſs thou feeleſt that thou *Art*, or that thou *Haſt* of thy *Self*, through Humility; ſo much the more ſhalt thou covet and long to have of JESUS, through the Deſire of Love. Underſtand me: I mean not here that Humility only, which is felt by the Soul, from the Sight of her own Guilt, or from the Senſe of the Frailty and Miſery of this Life, or from a View of the Calamity and Wretchedneſs of our Neighbour; for though this kind of Humility, be indeed True and Salutary; nevertheleſs it is Boiſterous and Carnal, in compariſon of that other Humility, which I do here principally aim at. It is not ſo clean, nor ſo ſoft, nor ſo lovely, as this other which teacheth me to ſay in very Truth and Spirit, *I am Nothing, and I have Nothing.* I mean, that Humility which a Soul doth feel, through Divine Grace, in the Contemplation of the Infinite Being, in the Beholding of GOD, and the wonderful Goodneſs of JESUS, and in the Sight and Fruition of very Peace. If therefore thou long to come to this Bleſſed Humility, ſee that thou bear in Mind that which I tell thee, and draw nigh by Faith to the Endleſs Being: And if thou canſt not ſee it with thy Spiritual Eye, yet it is fit that thou believe it; waiting till the Cloud of Faith ſhall break away in Open Viſion. For through this Sight and Perception of the Divine Being, either in Faith or in Senſation, thou ſhalt be made to eſteem of thyſelf, not only as of the moſt wretched Creature that is in the World, but alſo as very *Nothing* in the Subſtance of thy Soul; and that even though thou ſhouldeſt never have committed any Sin. And this is Lovely Humility. For in reſpect of JESUS who is truly ALL, thou art juſt NOTHING: And ſo muſt thou think that thou *haſt* juſt Nothing; but art as a Veſſel that ſtands ever Empty, and as if nothing

thing were therein, that is of itself. Since do thou never so many Good Deeds, both Outward and Inward, until thou have (and feel that thou hast) the Love of JESUS in thee, thou hast just Nothing. Because with that precious Liquor only of Divine Charity can thy Soul be filled; and with no other.

9. And for as much as that alone is so Precious and Noble, therefore whatever else thou doest, hold and esteem it as Nothing, without the Sight and the Love of thy JESUS. Count it all as Nothing to rest in, without Him: Cast it all behind thee, and forget it utterly; so that thou mayest have this, which thou longest for, and which is the *best* of all. In like manner as a true Pilgrim, travelling towards Jerusalem, doth leave behind him House and Land, Wife and Children, and make himself Poor and bare of all Things that ever he hath, to the End, that he may go lightly on without any Lett or Incumbrance: Even so if thou wilt be a Spiritual Pilgrim, thou must strip thyself Naked of all that thou hast; divest thyself of all thy Deeds, whether they be Good, or whether they be Evil; and cast them all behind thee, as if thou hadst no part in them at all. And thou must be so Poor in thine own Feeling and Apprehension, as if there were nothing of thine own Working, for thee to be pleased with: And nothing shalt thou find to rest in, or to lean on, of all that thou canst think to work out; but shalt be ever desiring more Grace and Love, and be ever seeking the Spiritual Presence of thy Jesus. And if thou dost thus, then shalt thou resolve in thine Heart fully and wholly, that thou wilt be at *Jerusalem*, and at no other Place but there: That is, thou shalt purpose in thy Heart most stedfastly, that thou wilt have nothing but the Love of Christ, and the Spiritual Sight of Him, in such a manner as he shall be graciously pleased, to shew himself to thee, and in thee.

thee. For as much as to that very End only, art thou Created and Redeemed: And he is thy Beginning and thy End, thy Joy and thy Bliss, and he who only can satisfy thy hungry Soul. And therefore whatsoever thou hast, and be thou never so Rich in Good Deeds, both Spiritual and Corporal; hold that thou hast as Nothing, yea, esteem all that thou hast just Nothing; unless thou hast this Love of JESUS in thee, and dost know and feel that it is shed abroad in thy Heart. Imprint this well in the Desire of thy Soul, and cleave fast thereto: And it shall save thee from all Perils in thy Going, so that thou shalt never Perish: And it shall save thee from the Thieves and Robbers, lying in the Way, which are the Unclean Spirits; that tho' they spoil thee, and beat thee by divers Temptations, nevertheless thy Life shall be ever safe: And in brief, if thou keep it, as I have said, thou shalt certainly escape all Perils and Mischiefs, and come to the City *Jerusalem* in a short Time.

10. And if thou thus hold on thy Way, as I advise, thou shalt escape all Perils and Mischiefs; and shalt in a short Time, come to the City of *Jerusalem*. This *Jerusalem*, this Contemplation, this Sight of God, this Vision of Peace, is the same Thing, which by some, is called the *Sabbath of the Soul*, or the *Holy Rest*, in which the Soul seemeth to do nothing, God working all in all by his Spirit. This is the Sensation of God, by pure Love and perfect Prayer, in the Spirit. This Sight of God thou must dispose thyself to; but have it thou canst not, but how and when he pleaseth; and if thou thinkest to do it by thine own force of Wit, Learning, and Understanding, thou deludest thyself by a vain Fancy, and takest the Shadow for the Substance. This is that which none can know, but they that receive it: It is to thee at present, as the hidden Manna; but

thou

thou art called to taſte and ſee how good it is: To the End, thou mayeſt be ſtrengthned in this thy Pilgrimage, till thou at laſt Arrive at the Mount and City of God.

11. Now then, ſince thou art in the Way, and knoweſt the Name of the Place, and whither thou art to tend, make haſte in the Name of God to proceed, and go on in thy Journey: Thy going forth, and thy proceeding, in thy Journey, is nothing elſe but a *Spiritual* Working: And when it ſhall be expedient, a *Bodily* alſo, in Conjunction with the ſame. Which thou ſhalt uſe according to Diſcretion in this wiſe: Look what Work ſoever it be, which thou ſhalt do, according to thy Degree, and to the State of Life which thou art in, Corporally or Spiritually; if it but Help, Increaſe and Cheriſh within thee, this gracious Deſire that thou haſt to love Jeſus; or do make thy Soul more ſtrong, more ready, and more able for the Practice of all Virtues and Godlineſs: That Work, or Exerciſe, hold I to be beſt for thee, be it Praying, be it Meditating, be it Reading, or be it Working with the Body. And as long as the ſaid Work, or Exerciſe, ſtrengthneth moſt thy Heart and Will to the Love of Jesus, and draweth thy Affections and thy Thoughts fartheſt off from the Vanities of the World, it is good for thee to uſe it. And if ſo be, that through uſe, the Savour thereof groweth leſs, and thou thinkeſt of ſome other that ſavoureth more; take the other, and leave that, if thou feeleſt more Grace in that other. For though indeed, thy Affection, and the Yearning of thy Heart toward Jesus, ought ever to be *Unchangeable*; nevertheleſs thy ſpiritual Exerciſes which thou art to uſe, in Praying and Meditating, for the Nouriſhing of this Affection in thee, may be Divers; and ſo may very well be *Changed*, according as thou perceiveſt thyſelf through Grace, diſpoſed

ſeve-

severally to apply thy Heart to one or other of them. That which thou feelest thy Spirit most to require, or relish, for the feeding hereof, that use thou freely: I mean, what thou findest to be most cómfortable, most agreeable, and most profitable to thy Travelling Spirit. For the more Fuel there is laid to the Fire, so much greater is the Fire. And even so the more Spiritual Fuel, and the more of these several Spiritual Works, that a Christian hath in his Design, for the feeding and keeping up this Heavenly Desire, or Divine Affection; so much the Mightier, and more Burning, shall his Desire be to God, and his Affection to Jesus so much the more Flaming and Persevering.

12. And therefore consider now Wisely, I pray, what Work it is that thou canst best do; and which may best help thee, to keep whole this Desire and Affection to thy JESUS. And if thou be Free, that do thou. And bind not thyself to certain Voluntary Customs, and Exercises, unchangeably; which may hinder the Liberty of thy Heart from corresponding with the Invitation of JESUS, or the Motion of his *Free* Spirit; if that his Grace at any Time should *specially* Visit thee.

13. Now I will tell thee what Customs are ever Good, and needful to be Kept by thee; and what are not. Lo, such Customs are good always to hold to, which consist in the hindring of Sin, and in the getting of the Virtues. Such a Custom thou must never leave on any Account; for, if thou do well, thou shalt be ever Humble, Meek, Patient, Sober, Chaste and Righteous; and so of the other Virtues. But as for other Customs, though sometimes good and proper, if they hinder a greater Good, they are good to be laid aside; giving Place to that which would be Better for thee: So nevertheless that when the Time is for such laying aside, and that thou canst

do

do it, this be without Breach of thy Obligation otherwise. As for Example, if thou hast a Custom to say *so many* Prayers; to Meditate on *such* or *such* a Subject, and for *so long* a Time; to Fast voluntarily, at *such* certain Times; to Watch; to Kneel thus long, or any other such bodily Deed: These Customs are, I say, to be let alone sometimes, when reasonable Cause requireth that we should leave them, or that we find more Grace and Devotion some other Way, or in some other Exercise.

14. And now since that thou art in the Way, and knowest how thou shouldest walk therein; beware of thine Enemies, who shall be diligent and busy to lett thee if they can. For their manifest Intent is, to put out of thy Heart that Ardent Desire which thou hast to the *Love of* JESUS, and to drive thee Home again, to the *Love of the World*. There is nothing that grieveth them so much, as to see thee seek after, and Labour for this Love of thy JESUS, and to be with him in *JERUSALEM*. These Enemies now are principally *Carnal Desires*, and *Vain Fears*, which arise out of the Heart, through the Corruption of thy Fleshly Nature, and would hinder thy Desire of the Love of GOD; that so they may fully and quietly possess thy Heart. And these are thy neareſt Enemies. But there are also other Enemies, which are the wicked Spirits, who are ever busy with their Slights and Wiles to deceive thee: But one Remedy hast thou against them all; and that is, that whatsoever they say, believe them not; but hold on thy Way, and only desire the *Love of* JESUS. Answer them then on this Wise, as I have told thee, *I am Nothing, I have Nothing, and I covet Nothing, but only the Love of our Lord JESUS CHRIST*. This verily is the best, secureſt, and easiest Way of overcoming all Temptations and Scru-

Scruples whatsoever: Answer nothing to them; but still go on thy Way, and press forward to the Love of thy God; which Love will overcome all, and make all right with thee.

15. Now if thine Enemies say unto thee, That thou hast not rightly performed thy *Repentance*; that there is yet some old lurking Sin hid in thy Heart, *unrepented* of, which thou perhaps knowest not of; and that thou hast not *Confessed* thy Sins with that Sincerity and Abhorrence, and Contrition, which thou oughtest, or Particularly and Circumstantially enough; and that therefore, thou must even turn Home again, and leave off thine earnest Desire after JESUS, and go and Confess thyself better. Believe not this their Saying; for it is false. For thy Confession is Right, and thy Repentance accepted: And so do thou surely Hope and Trust; and know thou art in the right Way, and that thou needest no farther to Ransack thy Soul, for Confession of that which is past. Hold on thy Way; and think only on *Jerusalem.*

16. Also if these Enemies, by Suggestions in thy Soul, say unto thee, That thou art *not Worthy* to have the Love of GOD; and therefore why shouldest thou covet *that* which thou wilt not be *able* to attain, or art *unworthy* to have. Believe them not; but go on thy Way, and say thus: 'Not because I am *Worthy*, but 'because I am *Unworthy*, therefore would I *Love* GOD. 'For had I his *Love*, that would make me *Worthy*. 'And since I was created to that very End, though 'I should never have it, yet will I covet it: And 'therefore will I Pray, and Think, and Labour, how 'I may attain it." And then if thy Enemies see that thou beginnest to wax Bold, and art Resolute at thy Work, they will begin presently to be afraid of thee. However they will not cease to use their Endeavours to stop and hinder thee, as much as they can, as long

as

as thou art travelling in the Way to *Jeruſalem*; what with Affrightning and Threatning thee on one Hand, and what with Flattering and Cajoling thee on the other Hand, to make thee break thy Purpoſe and turn Home again.

17. And for that End they will ſay thus to thee: 'If thou hold on this thy Deſire to JESUS, travelling ſo fervently, as now thou Beginneſt, thou wilt certainly by this means fall into ſome Bodily *Sickneſs*; or thou wilt *craze* thy Head, and fall into Fancies or Melancholy, as thou ſeeſt ſome do; or thou wilt fall into *Poverty* or Bodily *Miſchief*, and none will be able to help thee; or thou wilt fall into ſecret Temptations and Illuſions of the Devil, that thou ſhalt not be able to help thyſelf. For it is very dangerous for any one to give himſelf over to the *Love of* GOD, ſo as to leave all the World, and covet nothing but only the Love of HIM. Since ſo many Perils may here fall out that a Man knows not of: Thou canſt not ſo much as imagin them beforehand. And therefore, if thou art Wiſe, now turn thee Home again, and leave off this *Deſire*; for thou ſhalt never bring it to paſs. And do thou as other worldly Men do, or as the common Sort of good Chriſtians do." Thus will thine Enemies ſay; but believe them not; but hold on thy *Deſire*, and ſay nought elſe, but that *thou wouldeſt have JESUS, and be at JERUSALEM.* And if they perceive that thy Will is ſo ſtrong, that thou wilt not give over, either for fear of Sin, or of Sickneſs; either for Fancies or Phrenſies; either for Doubts or Dreads of Spiritual Temptations and Deluſions; either for Bodily Miſchiefs or for Poverty; either for Life or for Death; but ever ſeekeſt and longeſt after *the One Thing*, and nothing elſe but that *One Thing*: And that thou turneſt a deaf Ear to them, as tho' thou heardeſt them not, and holdeſt thee on ſtifly and con-

conſtantly in thy *Courſe of Prayer*, and in thy other *Spiritual Exerciſes*, without ſtinting the ſame; but yet with Diſcretion, after the Counſel and Direction of thy Spiritual Paſtor and Father; then begin they to be Wroth, and to come a little nearer to thee.

18. Then begin they to rob thee, and to beat thee, and to do thee all the Shame they can. And this they do, when they make that all the Deeds which thou doſt, be they really never ſo well done, are judged by others to be Evil, and turned into the worſt Part. And whatſoever thou wouldeſt do, or have done, for the Help or Comfort either of the Body or Soul, it ſhall certainly hence be letted or hindred by other People; ſo as thou ſhalt be put from thy Will in every thing which thou *reaſonably* deſireſt. And all this they do, that thou mayeſt be ſtirred up to Anger, or Melancholy, or Impatience, or evil Will towards thy Neighbour. But againſt all theſe Diſeaſes, and all other that thou mayeſt feel, uſe this Remedy: Take JESUS into thy Mind, and trouble not thyſelf with them: Neither be Angry or Impatient; tarry not with them, but think always on thy Leſſon: *viz. That thou* art *Nothing, that thou* haſt *Nothing, that thou canſt Nothing* loſe *of Earthly Goods, that thou coveteſt Nothing but the* Love of JESUS; and ſo hold on thy Way, with thy Exerciſes, to *Jeruſalem*.

19. And tho' thou be ſometimes ſtopped and letted in the Way, thro' thy Frailty, with ſuch Inconveniences as befal thy Bodily Life; or thro' the evil Will of Man, or the Malice of the Enemy: As ſoon as thou canſt come again to thyſelf, leave off thinking on what hath paſſed, and go on with thy Exerciſe, not regarding thoſe Inconveniencies, or Uneaſineſſes. For in this thy Way to *Jeruſalem*, if thou happen to ſtay or ſtop, thro' any Sin or Defect, thou muſt preſently get into the Way again, or get up, and go on, as if thou hadſt never ſtayed or ſtopped at all.

Abide

Abide not long upon the thinking of those thy former Defects or Difficulties, for fear of thy Enemies; who would still hold thee in them, and in the Examination of them, thereby to hinder thee from thy going forwards in thy Way. This is the only Mean to get clear of the Defects themselves, and to rid thee of all Scruples.

20. Now after this, when thy Enemies see that thou art so well establish'd in thy Will, that thou art not Angry, nor Heavy, nor Melancholy, nor Wroth; not incensed, nor moved against any Creature; but setteſt thy Heart fully to suffer and undergo all that may fall out, be it Easy or Uneasy; be it Sowre or Sweet; be it Praise or Dispraise; be it Penury or Plenty: And that thou doſt esteem or regard nothing; so as thou mayeſt but keep thy Thought upon *Jeruſalem* entirely, and thy Desire whole to the Love of JESUS; then are they much abashed and daunted. Nevertheless they will continue to set upon thee with Flattery and vain Complacency; and they will now set before thee all thy Good Deeds; and will tell thee that all Men Praise thee, and speak well of thy Holiness; and how that all Men Love thee, and Reverence thee for thy virtuous and holy Living: To the end that they may perſuade thee to be sollicitous of thy good Name and Estimation with Men. Thus will thy Enemies do; and will leave nothing unturned, so they may make thee believe them, and take Delight in this vain Joy, and therein rest. But if thou do well, thou shalt esteem all such Suggestions to be false Flatterings of thy Enemy, who would give thee to drink Poyson tempered with Honey. And therefore refuse thou it, and say, *Thou wilt have none of it; but thou wouldſt fain be at* Jeruſalem.

21. Such Letts in thy Way shalt thou feel, what from thy *Fleſh*, and what from the *World*, and what

from the *Fiend*, with others more than I can here rehearse. For mark this, That so long as any one doth suffer his Thoughts without Restraint to run about the World, or to be occupied in the beholding and considering *many Things*, he shall perceive but few Letts or Obstacles: But as soon as ever he doth draw all his Thoughts, and all his Desires, and all his Yearning, to *One Thing* only, to Have *it*, to Know *it*, and to Love *it*, which is JESUS; then will he be sure to find many painful Lettings, and grievous Obstructions. For whatsoever Thing he feeleth, which is not that which is coveted by him, or at least an Help for the Attainment of it, the same is a Lett and a Bar to him. And hence I have set down some of them for Examples to thee in *particular*; and for thy Caution.

22. And moreover in *general*, I shall now tell thee, That every Stirring in thy Soul which thou feelest, either from the Flesh or the Devil, whether Pleasant or Painful, Sweet or Bitter, Lovely or Dreadful, that would drag down thy Thoughts from GOD, or remove thy Desires from the Love of JESUS to worldly Vanities; and that would hinder, or cool, the Driving that thou hast to the Love of *Him*, and to the Possessing Him in the *City of Peace*; must most carefully be avoided by thee, that thy Heart be not therewith entangled. See thou rest not upon it; but set it at nought, and give it no Entertainment. But if it be any worldly Affair that is necessary to be done, either for thy Self, or for thy Neighbour, dispatch it, and quit thee of it; bringing it to an End, that it hang not on thy Heart or Hands. But if it be another Matter that may be spared, or at least is not very needful, or else concerneth thee not; do not thou heed it, nor trouble and vex thyself about it. Hearken not after it; for it belongeth not to thee: Neither be thou displeased at it, nor angry for it, nor

nor afraid of it, nor in love with it. But cast it out of thy Heart speedily: and say thus, *I am Nothing; I have Nothing; and I neither seek or covet any thing but the Love of* JESUS.

23. Fasten thy Mind to this Desire, and fortify it and maintain it with Prayer and other Spiritual Exercises: That thou forget it not; and it shall lead and guide thee in the right Way, and save thee from all Perils: And I hope that it shall bring thee to the Perfect Love of JESUS.

24. Nevertheless, on the other side, I advise thee, Look what Work or Motion it is, that can help or further this thy Desire to the Love of JESUS, that can strengthen and nourish it, that can draw thy Thoughts farthest from the Minding of the World; and that can make them more entire, more hearty, more efficacious, and more burning to the Love of GOD; whether it be Prayer, or Meditation; Reading, or Hearing; Solitude, or Company; Silence, or Conversation; Walking, or Sitting; hold to it for the Time, and exercise thyself in it, as long as any Savour or Relish doth remain. This Discretion, and Liberty to do any thing that feedeth this holy Desire to God in the Soul, is most necessary; and without this Freedom thou canst make no Progess. There is no need for thee to scruple at any thing that is not Evil *in itself*, or contrary to the evident external Will of God. Slight not any Stirring that may help thee, or any Work (tho' never so mean) that may but serve to attract thee nearer to GOD.

25. And if it be so that thou take therewith Meat, and Drink, and Sleep, as doth a Pilgrim; and use Discretion in such thy Workings; thou shalt do very well. For a Pilgrim and Traveller, tho' he be in never so great haste in his Journey; yet will he Eat, and Drink, and Sleep. Do thou so likewise; for tho' it lett thee for a Time, yet it will further thee afterwards.

26. The Pilgrim therefore having rested a little while, and refreshed himself, rose up to proceed on his Way, with a stronger *Desire*, and more vigorous *Resolution*. The Earnestness of his Desire so pushed him on, as nothing could withstand him in his Progress. If thou wouldest know then what this Desire is, which so mightily prevailed; *Verily it is JESUS; for as much as He worketh this* Desire *in thee, and giveth it thee; and He it is that* Desireth *in thee, and He it is that is* Desired; *He is All, and He doth All, if thou couldest see Him.*

27. Thou dost Nothing; but sufferest Him to work in thy Soul, assenting to Him with great gladness of Heart, that he will vouchsafe to work so in thee. Thou art nothing but Raeasonable Instrument, by which he worketh: And therefore when thou feelest thy Mind, by the touching of Grace, taken up with the Desire after JESUS, and with a devout Affection to please Him; Then think that thou hast JESUS, for He it is whom thou Desirest. Behold Him well; for he goeth before thee, not in Bodily Shape, but Invisibly, by the secret Presence of his Power; therefore see Him Spiritually, and fasten all thy Thoughts and Affections to Him, and follow Him whersoever he goeth; for he will lead thee the right Way to *Jerusalem*; that is, To the Sight of Peace, and Divine Contemplation.

I Nothing *Am*; I Nothing *Have*;
I Nothing *Can*; I Nothing *Crave*;
But that my JESUS I may *See*,
And that HE may be ALL to me.

OF Christian Resolution, AND THE Constant Following of CHRIST.

A DIALOGUE.

NUMBER VII.

I.

Novice. AS you have been pleased lately to Encourage me, my dear Father in Christ, to the *Spiritual Combat*, and to the Agony of perfect *Mortification*, that so I might not miss of obtaining the Mark of the *Resurrection*; I must farther needs entreat the Favour of you, that you would now more distinctly and plainly discover to me those Snares that are laid for me in the *Way*, and lay open those Perils and Temptations which either from the World, or from my own Flesh

may set upon me; that so I may be preserved from drawing back unto Perdition. For it is truly a lamentable Case, when being tired out with the Labour and Suffering of a little Time, one slideth by degrees into Lukewarmness and Indifference: But much more lamentable is the State of such an one, who returneth back to the World, quite casting away the Fear of God, and following the Instinct of the Devil, as did the unhappy *Judas*, who for the filthy Lucre of Money, forsook Christ, and took Counsel with his Enemies; by which means, he was brought to that deplorable End which is recorded. Wherefore be free with me in opening your Mind, and expose the Cheats of the old Serpent, who under the Appearance of Good, hath deceived many, as you have often proved in my Hearing.

The Elder.] There are a great many Things which hinder *Beginners*; there are many more Things which stop *Proficients*, or which even draw them back: And they are few, exceeding few indeed, who by a noble Faith, can get over all the Blocks and Hindrances in the Way, and so at length arrive at the *Perfection*, which in the Gospel is proposed. For there are some, who begin with no small Fervour and Zeal; but who when Temptation ariseth, do flinch back presently from their holy Purpose, and relapse into their former worldly and wicked Course of Living. And because they seek not GOD *purely*, and *for himself*, and Resign not themselves so entirely in the Nakedness of Faith; therefore they meet with so many Obstacles, and have as many Letts or Draw-backs as they have tempting Objects presented to them. For these are either Ignorant or Forgetful of what they have chosen, and in what manner they have obliged themselves to Fight for God, and for their own Souls, and to suffer all Adversities for his Sake, according as he hath most plainly both commanded and predicted

dicted, saying, 'In the World ye shall have Tribu-'lation; but, be of good Chear, armed with an ho-'ly Confidence, for I have overcome the World.' But did he then overcome the World? And how must thou overcome it also, after his Example? Thou wilt perhaps say, Why, it must be by the patient Suffering of other People's Wickedness, and by constant Perseverance in a State of Righteousness and Holiness. There are a great many People, who are willing enough to serve God, and follow Christ, if this could be without suffering any Thing grievous to Flesh and Blood, and they were to live here with all Pleasantness and Mirth. But they who can entertain such crude Imaginations, have yet no Relish but for earthly Things, and are Strangers to the Combats of the Followers of Christ. Would to God they might rekindle their first Fervour of Love, and Exercise themselves by the Fruits of good Living; that so not being deceived by Selfishness, and a Shew of Good, they lose not the everlasting Rewards.

Let it then be thy earnest Care and Study, to prepare thy Soul for the patient bearing of Labours, and of Afflictions, so as thou mayest be fit to rejoice everlastingly with Christ in the World to come, and to be Crowned in Heaven, with them who have here Triumphed over the World. For thy Caution therefore, take Notice of the Things which I say. If thou art not willing to be deceived in the Way of the Lord; if thou intendest to go forward, and make some good Progress therein; and if thou art determined to persevere in that which is Good; then flee the near Acquaintance of Worldly Persons, take heed of the Occasions of Temptations, and be not forward either to see or hear such Things as are of the World, lest being Bodily associated to them, thou beest also thereby in Mind defiled. Make thou no Account of *Honours*, *Riches*, and *Pleasures*, which

seduce their Lovers; and never do satisfy the Possessors. Since they that would be Rich in this World, do fall into the Snare of the Devil, and into many Lusts and fond Desires; out of which they cannot be delivered, without the great Grace of Almighty God.

Now those three aforementioned Baits of the World, must carefully be watched against. These three, my Brother, are the Pit-falls, and the Roots, of all Sins. Observe them well: This if you do, you will not fail to be an Overcomer.

That you may the better overcome your ghostly Enemies, and live more securely under the Shadow of the Almighty, that the subtle Serpent, who hath a Thousand Ways of ensnaring the Soul, may not be able to over-reach you, and draw you into Perdition; my Advice is, that you Flee, and have no Fellowship or Communication with this old Sophister, or with them that are of his Train.

Flee, O young Man, for thy Life; hold thy Peace; be Quiet; hide thyself from the Storm; Estrange thyself from Worldly Company; Covet to be Unknown; Learn to Mortify thyself; Lament the Things that are past; Slight those that are present; and look to those that are to come. Keep but this short Rule in thy Memory, and it shall teach thee to be a Conqueror of the Earth, and to put under thy Feet all the Things of this Earthly Globe.

If by leaving now thy Friends and Acquaintance, thou findest Christ, and art made a Companion of the Angels, thou hast no Reason surely to be concerned for thy Loss. It is a more blessed Thing to live Innocently, though it be in Solitude; than by Feasting and Rioting, and making Merry with many Wolves and Dragons which are in the World, to expose ones self to continual Perils. Affect not therefore the Familiarity of them that are Strangers to

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the Cross of Christ, if thy Possession be to be Crucified to the World for Love of him; and learn thou by the Contempt of the Worldly Minded, the sordid Inhabitants of Earth, to mount up to the Society and Communion of the heavenly Citizens.

What is it to thee to know the State of the World, to inquire after News, and to hear such frivolous Things, as do stuff thy Imagination with Fancies, which it will be extreamly difficult for thee to get rid of again; and which thou wilt find very hard, when thou art Reading, or Meditating, or Praying, to drive away out of thy Heart.

There are some, who under a Pretence of Godliness, have been prevailed on to labour in the Reformation of others, and seek particularly to Convert their Friends and Relations; but while they have been busied about Reforming the Manners of others, and have not been afraid to continue with those whose Conversion they had proposed, it hath so fell out, that they have been over-reached by the cunning Devices of the Adversary, and so have broken their own Resolution, and turned back to the World. For he ought to be Strong indeed, and well grounded in the Christian Virtues, and one that in all his Actions and Discourses can proceed with the utmost Circumspection; who is fit to Edify others, and to be able to Converse in the World, without Peril of his Conscience.

And truly a Zeal for the Good of Souls is Praiseworthy, if it be discreet, upright, pure, and tainted with no manner of Vanity; which Thing is very seldom found in young Plants, or in such as are not yet fully mortified to the World. And what shall it profit a Man, if he could convert the whole World, and yet lose his own Soul? Love and seek the Salvation of others; but take heed of endangering thine Own. Be fearful of not being thyself a Cast-away,

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after having laboured in the Converſion of thy Neighbour; and for this end keep a ſtrict Watch, leſt thou be exalted, and think of thyſelf more than thou art in Truth. Better to be without the beſt Preferment, with the Cure of Souls annexed to it, than to neglect the Care of thine own Vineyard, and too dangerouſly expoſe thine own Soul, before thou be ſufficiently ſtrengthned.

For the weak and the defenceleſs, Places of Security are to be choſen: To live in the World, and to be preſerved from the Evil of it, without having a very good Guard, is not to be expected. Conſider how *David*, when he was under Perſecution from *Saul*, though a Man of true Valour, and alſo Armed, did retire nevertheleſs, with his Soldiers into the Wilderneſs for Security, till the Enemy's Fury was at an End. And do thou therefore Retire from the promiſcuous Converſation of Worldly Perſons, that thou be not involved with them in their Sins unawares, and have cauſe to lament afterwards thy being made a Captive by Surprize, for not having given heed in time, to the good Counſels which were given thee.

Since if thou findeſt it ſo hard to reſiſt Temptation, even there where Occaſion is not preſent; what wilt thou do, thinkeſt thou, in the midſt of Snares? Behold, ſome will be ſetting upon thee with Intreaties and Promiſes, and with all the Enticements of Human Wiſdom, to perſuade thee to Accommodate thyſelf to the Times; and to ſerve the World as others do, without forfeiting thy Intereſt and Reputation in it. Others again, on the contrary, will ſpeak all the hard and ſhocking Things that are poſſible againſt thee; they will revile and reproach thee with the worſt of Names; they will laugh at thee for a Fool and a Madman; they will call thee an Hypocrite, or in Deriſion, a Saint. 'What do you pretend to,

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'they will say, thus to desert your Friends and old 'Acquaintance, and to despise in such a Manner, 'good Days? Are you infatuated thus to undo your-'self in the World? Will you alone be Righteous, 'and go to Heaven by yourself? What do you 'think, no body else hath any Conscience but your 'self; and that none of us can please God, but by 'going just your Way, and doing in all things as 'you do? What, would you have us all turn Her-'mits, or Monks; or live as if we were out of the 'World when we are in it? Come, come: Be Wi-'ser, and be not Over-righteous: for you are not 'able to undergo what you have undertaken. Do 'you not observe, how many have given over this 'strict Course, who began as you have done; and 'how few there are that have been able to endure 'to the End? Stay therefore with us, return to your 'old Friends, be a good Companion, enjoy the 'good Creatures of God, and God will be Gracious 'to you.'

This, and much more to this Effect do the Wise of the World, who are Enemies to the Cross of Christ, urge, that they may deceive the simple Ones, and lead them out of the right Way, who are willing to follow Christ. Against whom say, 'But it is good 'for me to cleave unto God fast; and to put my 'Trust in the Lord, who will care for me." And call to mind hereupon that which is Written: *The Proud have digged Pits for me, which are not after thy Law.* For these are the Pits which are laid in the World to catch thee; and whom Satan by himself cannot overcome, or defraud, or beguile, these he seeketh to pervert by the means of his chosen Instruments, and to ensnare by such Communications as these, that they may not forsake the Service of the World, and refuse Conformity to the Fashions thereof. For the World hath so many Cheats and

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cunning Fetches, and findeth out so many pretty Devices and Inventions, to entrap the Unwary; that not to be caught by them, while in the midst of them, is so hard a Matter, as can scarce be imagined by the Unexperienced. Scarce so much as one can escape Unhurt, and preserve his Peace with God, and the Answer of a sound Conscience, unless by leaving the Croud of Men, he seek JESUS in desart Places, and there receive the Word of the Kingdom from his Mouth.

Wherefore go thou forth with *Abraham* out of thy own Country, when called of God, and from thy kindred after the Flesh; and as a Pilgrim come thou into the Land of *Promise*, and let thy Sojourning be as in Tabernacles, with the Holy Congregation the Heirs of Faith; that thou mayest hear the Law of Life, and of Evangelical Discipline; and serve the Lord thy God faithfully all the days of thy Life, till having finished thy Warfare and Pilgrimage, thou shalt receive the Everlasting Inheritance, wherein thou shalt for ever most gloriously triumph in the Presence of God and his Saints, with all the Holy Angels.

Remember also *Lot*'s Wife: And *Look not back* with her, but press continually forward, till thou hast found where to hide thyself from the Storm which is poured forth against the Ungodly from Heaven. Tarry not in *Sodom*, or in the Service of the Flesh; but make thy escape, and save thyself in the Mountains, by seeking after those things which are Above, at God's Right Hand. And do thou meekly and humbly follow the *Angelical Leading*, by the Way of Obedience, mortifying all and every one of the Affections of thy own proper Will for the sake of God.

Flee with *Elias* from the face of that Wicked Woman *Jezabel*, that false Propheteſs, containing

ing in her a whole Myſtery of Iniquity and Abomination: And go thou with him into the Wilderneſs, in the Solitude of thy Spirit, and hide thyſelf as in the Cave of the Mountain, till the Lord call thee by Name, and anoint thee with his Power and Spirit. Nor be thou afraid to imitate his Life; but continue in that holy Diſcipline, and Angelical manner of Living, whereof he was ſo eminent a Pattern; till at laſt, after the Whirlwind of this World ſhall be paſſed, thou be carried up in a Fiery Chariot into Heaven.

See alſo that thou perſevere with bleſſed *Samuel* in the Tabernacle of the Teſtimony, before the Ark of God, devoutly and reverently Miniſtring to the Lord in thy Holy Calling: That thou mayſt hear the Voice of God calling to thee from on high, and taſte beforehand the Firſt-Fruits of the Heavenly Conſolations; till thou be at laſt moſt fully comforted with thoſe Words of thy Lord, 'Well done good 'and faithful Servant, for as much as thou haſt been 'faithful in a few things, I will make thee a Lord 'over many: Enter thou into the Joy of me thy 'Lord.' Be thou therefore Faithful unto the Death, and thou ſhalt receive a Crown of Life; which none deſerveth to have, but he who ſhall lawfully fight for it, and who ſhall hold out to the End in the Warfare of Faith, and in the Courſe of Righteouſneſs and Holineſs.

II.

Novice.] I am mightily pleaſed with what you have ſaid, and am heartily thankful for the Cautions given me, that I may be armed againſt the Crafts and Aſſaults of the Enemy: And ſo may obtain the End, which I have propoſed, by turning my Back againſt the World, and entring into This Service, which is both ſo Honourable and ſo Advantageous,

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Would to God I may remember the Examples which you have set before me, and may diligently keep my Heart and Mind, till my short Pilgrimage shall be at an end, and my Warfare be accomplished; observing the Instructions and Rules which you have given me for Living above the World, and taking heed to all those Lessons and Maxims of Christ's blessed School, which I have heard from your Mouth. But because I am yet herein Unexperienced, and am as to the Heavenly Divine Wisdom perfectly a Novice, I must therefore farther beseech you to take the trouble upon you, to fix me now in the right Way and Method, that I may arrive at what we have been discoursing about, and may by an Heavenly Conversation abide in the Tabernacle of the Covenant all my days, waiting before the Ark of the Lord, and ministring to him both by Day and by Night, in the Station which his Grace hath appointed me.

The Elder.] Well, do not despair at all; but be of good Courage, for God is with thee. And tho' the Snares are many which are laid in thy Way, and though the Difficulties which surround thee on all hands be truly very great; yet his Grace will be sufficient for thee to make thee an Overcomer, if thou fix but thine Eye stedfastly upon it, and hold thee fast to thy Jesus, whom thou hast solemnly promised to follow to the End. Take thou a good Heart: And faint not, because thou art tried; greater is *He* that is for thee, than all they that are against thee. Trust Him; and stir up his Gift in thee. By doing this, thou shalt receive more and more at his hand.

There are many things that may deserve to be considered by thee, and many Rules are given to Beginners: But there is one thing most of all necessary, and which must be chiefly thought upon, and that is, in what manner an Union may be obtained with

God,

God, who seeketh for his Habition an humble and peaceable Heart to abide in. Wherefore whosoever would have God dwell in him, and possess him, must be unchained from the Earth and all Earthly Cares: And his Heart, which hath been accustomed to wander out into the World, must be recollected Inwards, and by flaming Aspirations and frequent Ejaculations elevated to Him: So that he may be able to say, *Mine Eyes are always unto the* Lord. And as often as he is hindred in such Elevation of his Heart to the Soveraign Good, either through human Frailty or Necessity, let him begin again: And let him rise again with all speed by Prayer, repenting that he hath neglected even for a Moment the Creator for the Creature, and lost the View of Him whom he ought always to have kept in his Intention, and constantly to have adhered to with his whole Heart.

From Holy *Reading* there is extracted good *Meditation*, concerning God; from good Meditation there proceedeth devout *Affection*; and from devout Affection a ready *Elevation of the Mind* into God: Hence ariseth that fervent and Internal *Prayer*, which pierceth the Heavens, leaveth behind every Creature, and adhereth to God Alone, in whom are all the Good Things which can be desired. For it is God Alone, who filleth the whole Desire of the Soul; who satisfieth, quieteth, and blesseth it: Whom every Christian therefore ought earnestly to breathe after, and secretly apply himself to with his utmost Diligence, avoiding all Occasions that may hinder or divert this Application. For whosoever seeketh his Diversion in the Things that are Without, and neglecteth the Guard of his Interiour, either he hath no Relish at all of Communion and Union with God in Christ, or else having tasted thereof a little he hath soon lost it. And, alas, it will be no easy Matter for such an one to recover again the Sweetness of Devotion; for

for as much as he hath not been careful enough in preserving it when he had it.

Wherefore omitting all the trifling Things, which may be apt to divert thee from thy End, it remaineth that thou diligently betake thyself to Christ, and enter forthwith into a Spiritual Alliance and Friendship with Him, most firmly Joyning thyself to Him, and casting away with Scorn and Contempt, all whatsoever tendeth to withdraw thee from the Love of Him. All these pretended Goods, howsoever called or admired, which are not able to make a good Conscience, nor are capable either of giving or increasing the Fervour of the Love of God, are altogether to be avoided and rejected with Indignation by every true Christian, whose Heart ought to be in Heaven, and not to be wandring in the World.

Hear then, my Brother, who hast taken upon thee that Vow, and art called by that Name; being made a Member of Christ incorporated in his Living Body, and Animated by his Spirit, whence thou art in truth a Child of God and an Inheritor of the Promises: And now open the Door of thy Heart to Christ the Lord of Glory, the most loving Comforter, and most faithful Guardian of thy Life. That thus he whom thy Soul loveth, the Beloved above all that is in Heaven and Earth, and whom thou hast long desired and expected, may vouchsafe to come in unto thee, and take up his Residence with thee. And I do most earnestly beseech him from my Heart, that he may frequently Visit thee, and Illuminate thee, instruct thy Ignorance, strengthen thy Weakness, encourage thy Faint-heartedness, raise up thy Hope, drive away Diffidence, confirm Faith, infuse Charity, and augment and enflame Devotion.

O how well is he guarded and armed against the Snares of the Devil, and the Evil Imaginations which are raised in him, who hath the lively Image

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of the Crucified Jesus fixed in his Heart, penetrating all that is within him; and always and every where inciting him strongly, both to think and do all that is Good, and that is well-pleasing in his sight! Then may he be able, with wonderful Sweetness of Heart, as being comforted with the intimate Presence of Christ, to sing joyfully unto God, *I will run the Way of thy Commandments, because my Heart thou hast enlarged.*

Let nothing therefore come betwixt thee and Jesus, the Lover of Innocence and Purity; nor let any Thing lurk within thee, or abide there with thy good Will, or but never so little Touch thee, or Flatter thee, or any Ways Infect and Taint thee, which may intercept this high and holy Communion with him; forasmuch as the Heart which is offered up unto God sincerely, in pure Dedication, doth not suffer any other but Jesus only, to be joined with it. For all that is comfortable or beautiful in the Creatures, will by no means suffice to the full Joy of the Soul, and Contentment of Heart; it is Jesus only, that is able to Answer every Desire to the full. All Things besides, beget a Loathing with the Use, and have some Deficience or other; yea, as Wormwood and Gall, they most bitterly oftentimes grieve the Soul, that with sundry Lusts and Desires is tossed to and fro. The Fountain of all Good, and of all Consolation, is Jesus Christ, the true Comforter of Souls.

If any one would be comforted of God, let him make Choice of Jesus for his Companion, to Commune with him, and Travel with him, till he Arrive at the heavenly *Jerusalem.*

Study to *live* in the Love of Jesus, and to be *dead* to all the World; and if thou boastest, let thy boasting be in the Cross of Jesus; not in thyself, nor in Men, nor in any Creature. And shouldest thou be deprived of all earthly Goods and Friends, yet hast thou an heavenly Treasure in the Ark of thine Heart

laid up, even Christ and him Crucified. Thou hast also a most faithful Friend of thy Soul, and a most wise Guide of thy Life, even the King of Angels, and the Maker and Governor of all Things.

Wouldst thou then, my Friend, have Peace and Tranquility of Heart, and be promoted to the special Favour of the Lord Christ, and Friendship of Angels; see thou contemn thyself for his Sake, and, as much as is possible, endeavour thou to have a pure Heart, alienated from the World, enflamed towards God and Christ, and elevated to divine Objects, and to heavenly Consolations.

For whosoever seeketh not any earthly Comfort, and loveth nothing in the Creatures inordinately, the same shall soon perceive the internal Quiet of the Soul, and feel that deep Love of God which passeth Knowledge; and all manner of Oppressions and Grievances he shall most easily and comfortably bear, from what Quarter soever they may come, so long as he hath Christ within, strengthning and helping him.

For he cutteth off a great many troublesome Matters, preventeth many Occasions of Dispute, escapeth many Snares of Temptation, and overcometh many Assaults and Storms; who for the Sake of Christ, doth perfectly evacuate himself of all earthly Desires, flee away far from them, and entirely Strip himself of all Affections for this vile World.

Such a one as this being Redeemed from the Earth, and therefore depressed by no Weight of Terrestrial Affections, may freely flee away in Spirit, up into the heavenly Mansions, into the City of Peace, into the Assembly of the First-born; even as often as he shall call to mind his beloved Jesus who is there, or shall either hear or read his Words, or solace himself with the Consideration of the Beauty and Excellency of this unparallel'd Lover, in the Celestial *Jerusalem*.

Grief

Grief for the Abſence of Jeſus, doth vehemently Afflict and Diſſolve an enamour'd Soul; but the Love proceeding from his dear Preſence, and taſted in it, cauſeth to flow forth the moſt precious Unction of his Grace, anointeth the Heart with the Oil of Gladneſs, comforteth the Sorrowful, wingeth and enflameth the Sluggiſh and the heavy Laden.

Now if any one, after all, ſhould not be able to reach preſently this State of Devotion, or Arrive at this Pitch of Contemplation and Enjoyment of the Preſence of JESUS; let him not yet Deſpair, nor give over his Endeavours: But let him Sigh, Pray, ſit Solitary, wait in Silence, and Recollect himſelf inwardly; then let him expect patiently, and hope confidently, and he ſhall be comforted abundantly, beyond all that can be believed or conceived. For unto all his Followers and Lovers, exceeding great is the Loving Kindneſs of JESUS; and never doth he forſake any that truſt in him.

He trieth frequently; he reproveth lovingly; he inſtructeth wiſely; he calleth inceſſantly; he knocketh ſtrongly; he openeth willingly; he receiveth joyfully; he indulgeth graciouſly; he giveth richly; he crowneth excellently, or with the Excellency of Glory. Let not therefore the loving Stripes which thou receiveſt from Jeſus, be any Diſcouragement to thee: Nor let it be tireſome to thee, or grievous to hear his moſt holy Words, by whomſoever or whereſoever read or pronounced. Let not the Inconſtancy of thy Heart, nor the Infirmity of thy Body, nor the Pain of thy Head, which thou haſt got in his Service, deject thee, or diſpirit thee.

He who hath created thee, and redeemed thee, and called thee to his Service, will not be wanting to thee, who art a Sufferer for his Names ſake. For all the Evils which thou ſhalt ſuffer for him, and all the Good which thou ſhalt do for the Honour of

God in his Holy Church, perſevering in the Doctrine and Diſcipline of Jeſus, ſhall be written in the Book of Life Eternal, and ſhall be accounted unto thee for a very great Reward, flowing over in the Kingdom of Heaven. *Amen.*

III.

Novice.] O how Sweet are theſe Words to my Ears! They have the Savour in them of Life unto Life. O what ſhall I now do to Praiſe and Magnify my God and Saviour, for having been pleaſed to ſend me ſuch a Guide in my Way unto him, and to the City where his Glory reſteth! Verily, I can never do enough.

The Elder.] Give thyſelf up to Him wholly; and that will do. Endeavour to follow Jeſus always, and learn by him how to Converſe in this World, without being defiled by it. Depart from the vain Shadow of it, and withdraw thy Heart from all the Images of the Things that are ſeen: Enter into thy Heart, then ſhut the Door thereof, admitting none in, but Jeſus only; and being with Him alone, there ſweetly Commune together with Him in the Spirit: Meditate upon the Benefits and Mercies of thy deareſt Lover, which thou haſt frequently received, and thoſe greater ones which are hereafter to be Revealed. To Meditate on JESUS is very Pleaſant; to Jubilate forth his Praiſes, ſtill more Pleaſant; but to Contemplate Jeſus, and to behold him with the Eye of a pure Heart, moſt abundantly Pleaſant, beyond all Conception of the Natural Man. Whence thou wilt deſire nothing but Him; and wilt thenceforwards ſay in thine Heart, 'Lo, I am 'Nothing, and I have Nothing, and there is Nothing 'in Heaven and Earth that I covet but JESUS, 'and to be with Him.

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Let boundleſs Affection then draw thee to this pleaſant Attendance on thy moſt Affectionate Saviour; let his Immenſe Pity prevail on thee to ſerve him gladly, his Infinite Bounty to love him ardently, his Eternal Charity to truſt in him fully, for his Mercy, which endureth for ever. This is that which abideth, when all other Things paſs away: Charity never faileth; but all Things beſides the Love of God vaniſh away. All Things Periſh without Chriſt: and without God Incarnated, for the Salvation of the World, every Thing is Bitter.

Before all other Studies, let this therefore be thy Study, to Meditate both by Night and Day, on JESUS Crucified, and offered upon the Croſs for the Sins of the World, and after his triumphant Reſurrection carried up into Heaven, that all our Hope may be ever tending upwards unto him, who is infinitely by us to be loved and praiſed. Hence to ſuffer for him, and to be worn out in his Service, ought to be eſteemed as a very great Treaſure, found in the Field of the Sacred Croſs.

The Meditation on the Works and the Sayings of Chriſt, bringeth forth Joy and Sweetneſs, ſtrengthneth Faith, quickneth Hope, and enkindleth Charity in the Heart, which precious Gift he hath promiſed to beſtow on the Faithful.

The Enemy of Mankind, who preſumed to tempt even Chriſt himſelf, and who hath raiſed continually Perſecution againſt the Saints, doth not however ceaſe to Moleſt, and grievouſly Tempt thoſe that be devoted to the Service of Chriſt. And many hath he deceived by his fawning and flattering Arts; as he hath frightned others by the Terrors and Difficulties which he hath preſented before them Nevertheleſs if Chriſt be for thee, thou needeſt not fear what he can do againſt thee: Chriſt aſſiſting thee, his Weapons will not be able to hurt thee in the

leaſt; yea, rather they will be for thy Praiſe and Glory, and for his Confuſion and Puniſhment; if thou but manfully reſiſt, as a good Soldier of Jeſus Chriſt. Which that thou mayeſt, I do heartily Wiſh, and beſeech Him to be preſent with thee by his Grace, to Guard thee always againſt the Snares and Frauds of the old Serpent: And may He in Mercy ſatisfy all the Longings of thy earneſt and panting Soul, and raiſe up thy Heart to be where He is; who ſitteth at the Right-hand of the Father, GOD over all, Bleſſed for ever. *Amen.*

The

The Aſpiration.

By a Thirſty Soul.

FOuntain of Life, and all-diſcerning Light!
Who doſt endue me with Internal Sight,
And haſt above this Body's Atmoſphere
Me rais'd in Spirit, and doſt to me Appear;

O raiſe me higher yet, and to Thee bring.
O that I had an Eagle's Eye and Wing!
For then wou'd I the Skies moſt ſwift aſcend:
And wou'd to Thee in ſweeteſt Rapture tend.

O let me thus ſtill higher raiſed be
By that Attractive Love which leads to Thee.
For Thee, dear Lord, I thirſt and pant all Day:
O that Thou wou'dſt my Thirſt, Now, Now, allay!

O ſatisfy at length my eager Thirſt!
Love preſſes hard; Love fain wou'd be the Firſt.
I thirſt; *I thirſt*; Love bids me boldly ſay.
Love adds, Thou wilt not, canſt not, ſay me *Nay*.

THE BEGGAR and no BEGGAR:

OR,

Every Man a King if he will.

A PARABLE.

Containing an Example of a Perfect Man in Christ.

NUMBER VIII.

I.

1.
THERE was in Times past a Person of a very great Name both for Learning and Piety, and who was generally esteemed a Guide of much Understanding in the Way to *JERUSALEM*; the Reputation whereof made him to be consulted by a multitude of Travellers thither, coming from all Parts. He had indeed been

been himself a Traveller for many Years, but had lost his Way abundance of times, and had been frequently also stripped and beaten by Thieves and Robbers setting upon him unawares. This nevertheless did not discourage him, but quickly recovering himself he persued his Intention, hoping to attain at length the End of his Journey, which would make amends for all that he had suffered: And as many as came to him he encouraged to go along with him; telling them what great things they might expect, and shewing them withal a Map of the City, with a Description of the Roads leading unto it.

2. For he had made it his Business to pick up all the Accounts, that it was possible for him, concerning this Place. And having as well informed himself both from the Relations of all sorts of Travellers thitherwards, and from all the Books and Charts which he could meet with, that had any relation thereto, as he was able to do; no wonder if he was almost ready to conclude that there was little or nothing further to be done by him, for acquiring the Knowledge which was needful, both for himself and others, to bring them safe thither.

3. However this was not very long Satisfactory to him And it was much more easy for him to Satisfy others who had a great Value for him, than to give Rest to himself; as who clearly saw that there was Something yet wanting, without which it would be impossible for his Mind to be ever Quiet. The Relations of Pilgrims and Travellers were so disagreeing, and the very best Accounts to be found in Books and Maps so imperfect; as he now discerned himself after all the Pains he had taken, and all the Fame he had gotten, to be very much still at a loss. Fain would he be at *Jerusalem:* But he had not yet learned to *covet but One Thing*; for his Head was filled with many Schemes, from what he had read, or what had other-

otherwise occurred to him. This made him to appear *Somebody*, and to have *Something* in him, deserving to be esteem'd. And hence he could not be brought to say in his Heart, that he was Nothing, and had Nothing, and coveted Nothing but ONE.

4. He was now grown grey with Years, and the Fame of his great Wisdom and Experience made him to be flocked to by vast numbers of People of every Degree, looking upon him as an Oracle; when, his Dissatisfaction with himself increasing, a Thought arose in him, that he would do well to retire wholly from the World, if this could be effected, and to give himself up to Meditation and Prayer; whatsoever might be the Consequence hereof as to his Worldly Reputation. This he endeavoured presently to put in Execution accordingly; but the Lot in which he was placed, and the Charge which was laid upon him, would not suffer him to disentangle himself all at once, and to retire into the Wilderness, through which there were several Pilgrims Travelling, as he heard, to *Jerusalem*, under a safe Conduct.

5 But he retired as much as was possible for him: and bitterly lamented the State which he had taken upon him, and the Character which he bore with so great Applause of Men; fearing that he might not only fall himself into the Ditch, or a Snare, but might lead also others unadvisedly into it, whom he had undertaken to guide. This was indeed his greatest Concern: and this made him cry Night and Day for Succour; and to seek with all Earnestness and Diligence for a better Guide than himself, that he might be led in the *Way of Truth*.

6. In the mean time his Reputation by this means began to decrease: And so his Character sinking from what it was, he was mightily humbled in his Soul, and had also greater Leisure and Opportunity thereby, than ever he had before, for obtaining the

end

end which he had propoſed, the *Viſion of Peace*. Which is the *Paradiſe of the Soul* in the Contemplation and Love of GOD, as in the Face of JESUS. And to find the *Entrances* of this Paradiſe his Mind was now wholly bent; ſo that for the ſake hereof he forſook all things, and made himſelf Poor and Naked both in his own ſight, and in the ſight of God. The Effect of which was this which here followeth.

7. As it had been his principal Study for the greateſt Part of his Life, to find out where the Paradiſe of Souls is Seated, and conſequently how it might be rocovered again by thoſe who had loſt it; and the Land and City of Peace might ſecurely be arrived to: And as he now experienced all his Toil and Learning herein to be Vain, and rather to confound than help him; he was therefore content to be ſtripped of all that he had, for the Love of Jeſus; and to be emptied of all that he had ever learned, that ſo he might be filled with the Knowledge of *His* Croſs, as the only Staff and Support of him in the Way which he was now entred into.

8. As he was now under this State of the Croſs, he importuned God with ſtrong Cries and Supplications, and continued the ſpace of ſeven Years and upwards in much Anxiety, feeling and reaching after God as in the dark Cloud of Faith. And in the eighth Year ſome Light began to ſpring up in his Soul, by which he was ſecretly encouraged to preſs ſtill on more earneſtly, not doubting but that he ſhould at laſt obtain his Petition. For conceiving, and lamenting, that he wanted the right Knowledge of the Truth, notwithſtanding all his Academical Learning, he ſpent whole Nights in Prayer, begging of God with Tears, to let him both *Know HIM* and *Know himſelf:* And that he would be pleaſed for this End to ſhew him ſome Man or other that might *from Him* confer with, and inſtruct him in the *Way of Truth*; and lead him by

by the most compendious Path to the *City of Peace*, where he longed mightily to be.

9. And it came to pass upon a certain time when he was inflamed with a most vehement Desire of the Truth, after he had watched and wrestled with God all the Night in strong Prayer, a soft Voice came unto him from Heaven, saying, *Arise, go thou forth to the Threshold of the Church; and there thou shalt find a Man who shall teach thee the Way of* TRUTH.

II.

10. So he arose, and went forth accordingly to the Church-Porch, it being now Morning; but was greatly surprized to find there a certain † *Beggar*, lying in a condition which appeared to him most despicable and most deplorable. This seemed at first to him no small Disappointment: but it only seemed so. For he was moved much to Compassion by the (seeming) miserable State of this Beggar; whom he would willingly have relieved, thinking he had never seen a greater Object of Pity in all his Life; being one that had not an Hole where to lay his Head, and could find therefore no better Place than to lye without at the Church Doors; one who had a Stone to his Pillow, and had not so much as Sandals to his Feet; one who had not either Staff or Scrip to travel with, and all whose Apparel was scarce worth Three Half-Pence; one whose Legs were covered with Sores, from which issued a filthy Matter, and whose Looks were altogether marred, so as to be very gastly to behold. Now the Scholar earnestly beholding the Beggar, greeted him in this manner: *Good Morning to you.* The Beggar answered him very chearfully, *I never had a* bad *one that I can remember.*

† *Colloquium D. Joannis Thauleri.* p. 833. 1615.

11. *What!* Saith the Scholar, scarce believing his own Ears: 'What is it you say? Friend, I bad you 'good *Morrow:* This I repeat to you again very 'heartily. And if this be not thought yet compre-'hensive enough, because a fair Morning may have 'a foul Afternoon, I therefore further add, God 'grant to you a *good Day.*' *God be thanked,* saith the Beggar, *every Day is to me a* good Day: Sir, *I know not what an* evil Day *meaneth.* The Scholar was not a little surprized at such sort of Answers: But the Beggar insisted, that he could never remember that he had once had a bad Day in all his Life; and that the *Evening* and the *Morning* were to him as *one Day,* which GOD had *Blessed* from the Beginning.

12. Here the Scholor going to correct his manner of Salutation, said, *Peace be with thee, Brother.* To which the Beggar made Answer; *And with thy Spirit also; for with me it is already.*

13. After some small Pause the Scholar proceeded; 'Then give me leave to wish you *good Luck* in 'the Name of the Lord.' *And why so?* said the Beggar smiling, *for I never had any* ill Luck.

14. This appeared very Strange to the Scholar, who could not comprehend how any Man in the World could be exempted from it; and much less how *he* could be so, as he viewed him from Head to Foot. And tho' he admired the Sprightliness of the poor Man's Wit (as he thought) and the Peculiarity of his Answers; he could not but have still very great Yearnings of Pity for him, to see such an one lye thus exposed in Rags, and without any of the Outward Conveniences of Life. And therefore the Scholar was not able to refrain at least his good Wishes for him, notwithstanding all the Remonstrances which the Beggar had made: But, pitying the Misfortunes of Body and Estate, continued to represent that he could be glad to see him in a more

Fortunate

Fortunate Condition of Life; as on the other Hand the Beggar to deny, that he was at all *Unfortunate.*

15. Hereupon the Scholar. How! Thou not *Unfortunate!* Why doſt thou ſpeak in this manner? How is this? May I not wiſh thee good Luck from a right Ground; and better Succeſs than hitherto thou haſt had in the World, ſo it be *in the Name of the LORD?* Why then anſwereſt thou me thus? To whom the Beggar again: *Wiſh me not, Good Sir,* more Fortunate *than I am; for truly I cannot complain at all of* Fortune. *I have heard indeed what the World commonly meaneth by theſe Words* Fortunate *and* Unfortunate: *But I am not concerned for one or the other of them.* Fortunate *I would not be in the* common *Senſe; and I know not what it is to be* Unfortunate *in* any. Well, *then ſaid he,* The Lord make thee *Proſperous. But I,* ſaid the other, *was never* Unproſperous.

16. At this laſt Word the Scholar ſtood amazed, and viewed him again and again throughout, and conſidered all the Circumſtances wherein he had appeared to him. And leſt he ſhould haply have miſtaken *him* in the Hearing, or not have comprehended *his* Senſe fully, he was willing to repeat again his Prayer for *him*; tho' in Words a little differing: that ſo his Anſwer might be the more diſtinct. 'Be 'Happy, *ſaid he,* Be as *Happy* as thou canſt wiſh for; 'Sure thou haſt nothing to object againſt this; *Happineſs* being that which all *muſt* deſire. Let me 'therefore wiſh thee *Happy. Wiſh me, Sir, Happy!* cried the Beggar, *Why, I never was* Unhappy.

17. The Scholar was more and more aſtoniſhed at the Anſwers of the Beggar, who as to all that Outwardly appeared of him, was a moſt Unfortunate and Unproſperous Man, Unhappy even to the laſt Degree: But who ſtill perſiſted to maintain the contrary of what appeared to the Eye. So that he was greatly puzzled what to think of him; and had ſome

Suſpi-

Suſpicion that all this might be perhaps only for a Trial of Wit. 'What mean, *ſaid he*, theſe Words 'of yours? Again I wiſh you *Happy*, and the beſt 'Fortune in all your Undertakings. In a Word, may 'every thing happen to you as you deſire: May you 'have all you wiſh to have.' *I have no reaſon*, ſaith the Beggar, *for Complaint. Becauſe all things happen* as I will, *tho' I never ſo much as ſet my Mind upon* Fortune.

18. At which the Scholar, as if he were about to take his leave of him, ſaid to him: GOD keep you, Honeſt Friend, ſince you care not for *Fortune*. But tell me now, I pray you, Are you the only Happy Perſon among Miſerable Mortals? *Job* then is out, who affirmeth, That Man born of a Woman is of ſhort Time and full of Miſeries: And how have you alone eſcaped all evil Days? Whom make you yourſelf to be? I do not ſufficiently underſtand your Meaning. *God ſave you.* Now at laſt ſpeak to me more plainly.

19. To whom the Beggar: That I will do very willingly. You did wiſh me at firſt a *good Morning*: And after that you wiſhed me alſo a *good Day*. And I anſwered you, that I never had to my remembrance and *evil Morning*, or a *bad Day*. And it is even ſo in truth, as I ſaid. For every Morning is to me a *good Morning*, being given me by my Father in Heaven: And every Day is to me a *good Day*, He having graciouſly vouchſafed his Word to be the Light thereof. Therefore I Praiſe him every Morning: And Day unto Day ſheweth more and more of His Goodneſs. Hence it is that I never have had one Unproſperous Day; but all things have ſucceeded for the Beſt, ever ſince I firſt entred into this Courſe wherein you now ſee me; notwithſtanding any *Appearances* to the contrary.

20. For

20. For what the World doth generally call *Misfortunes* are no more than *Appearances*. These therefore hurt me not at all, nor cause me an evil Time: But I am made to continue under them, by the Grace of God, always the Same. The Lot which is assigned me of God, whatsoever it be, or howsoever it appear, I am certain must be Good: And therefore I thank God for it. If it appear an Evil, I am sure it will be *Good* for me, yea *very Good*, unless it be my own Fault: And therefore for all that falleth upon me, I say, *Blessed be the Name of the Lord.* In every Season, in every Weather, in every Change of the Times, thus have I still a blessed Morning, and a good Time. Whether I be full or Empty, I praise God. When I am pinched with Hunger, I praise Him; or if with Cold, I praise him also. If it Hail, if it Snow, if it Rain, if it Thunder, if the Heaven be Fair or Foul; I praise God. In a Word, if I be never so wretched in the Eye of the World; and Despised and Reproached of Men, as the very Offscouring of the Earth, I likewise praise God: And therefore there hath never happened any sad Morning unto me, nor hath any evil Day overtaken me; But I have ever had a good Time of it, and *Peace* in God.

21. Wherefore when you wished me *Peace*, I answered that it was with me already: And I heartily wish that it may be with you likewise, as it is with me; whence I said, *And with thy Spirit.* This Inward Peace of Mind under all Events, is that which hath Supported me so very wonderfully; for it hath a certain transmuting Power, by which the Bitter is made Sweet, and which can change even Curses into Blessings as Experience hath taught me. Wherefore professing this Gift of God, I fear not either the Terror by Night, nor the Arrow by Day; knowing no Evil can happen unto me, nor any Plague come nigh

nigh me, to annoy me, who by Faith abide under the Shadow of the Almighty.

22. You did likewise wish that I might be *Fortunate*: And I answered you, that I never had been *Unfortunate*. Yea, you wished me in the Name of the Lord *good Luck*: And I told you, that I never had any *Bad*, neither feared any. Because I know to live with GOD, and to rest under his Defence: And am certain that whatsoever he doth cannot but be *well* done; yea, that it cannot but be the *Best* that can be, all things considered. And hence whatsoever he bestoweth upon me, or permitteth to happen unto me, whether it be Agreeable to me or not, whether it be Sweet or Bitter, I gladly receive it as at *His* Hands; I am satisfied that nothing could be Better for me: And therefore I am never *Unfortunate*.

23. Wherefore when you wished me *Prosperity*, I answered, that I was never *Unprosperous*. Because all that GOD doeth, or disposeth, doth Prosper with me: and I am fully therein Satisfied. For I know that my Lot is cast by Him: And I commit myself fully to his good *Providence*, not doubting of the Success. Those Monsters, *Fortune* and *Misfortune* hurt no body but him that is Willing, or at least Fearful, to be Hurt; therefore I am not at all concerned for them. Nor do I ever once call upon *Fortune*, that I may *Prosper*: I pray not to her; but I pray to my Heavenly Father, by whom the Events of all things are Ordered. And He having the Ordering of them, I have all the Reason in the World to be Contented, yea, to Rejoice; since I know that He careth for me.

24. You desired moreover, That GOD would be pleased to make me *Happy*: Whereunto I did answer in like manner, That I had never been *Unhappy*. For I have purposed and determined to *adhere* only to the Will of GOD, or rather to *inhere* in it: into which I

have so wholly *transfus'd* mine own Will, as whatsoever GOD *Willeth*, that I *Will* also. And for this Cause, as I said, I have never been *Unhappy*; seeing that, as I mentioned, my Determination hath been to cleave perfectly to the Divine Will alone, and I have resigned up entirely my own proper Will to GOD, that He may dispose of me in every thing as to Him seemeth good.

25. When the Beggar had spoken these Things, this Learned Man was filled with exceeding great Wonder; and seriously reflected upon the Heavenly Voice which had directed him hither. However he could hardly yet believe the Words which he heard: And therefore he addressed the Beggar again, and spake to him as followeth. 'Strange indeed! But 'if your Will be so *wholly* resigned up to GOD, and 'transfused into *His Will*, that you can be content 'to be Disposed of by Him in every thing, without 'Reserve; pray what would you do, should it seem 'good to him, for the Manifestation of his Omni-'potent Majesty, to cast you down into the Abyss 'of Hell? What would you then do? Could you be 'content, think you, with his Will and Pleasure? 'Speak out plainly.

26. *He cast me into the Abyss of Hell!* Said the Beggar, with a chearful Smile, his Countenance here beginning to shine like an Angel. But let even this be supposed; seeing that we may Suppose as well what *cannot*; as what *can* be. Why certainly if He should; I have two Arms, whereby I would embrace Him still, and not let Him go. The one is *True* HUMILITY; and that I *lay under* Him; and by it am United to his most Sacred HUMANITY. The other is *Divine* CHARITY; which is the Right-Arm: And that I *cast about* Him; and by it am United to his DIVINITY. And by this Arm I would hold Him so fast, and so clasp about Him,

as he would be forced to *descend into Hell* with me. And I cannot but think, it is much more to be wished to be in Hell *with God*, than to be in Heaven *without God*. Heaven *without HIM* would be an Hell to me: And Hell *with HIM* an Heaven. For wherever *He* is, there must *Heaven* be also.

27. By all this the Doctor was convinced, That the most Compendious Way to God doth consist in true and perfect Resignation of the Will with profound Humility. And he praised GOD, that he had found one to shew him this short Way: and determined to walk therein ever afterwards.

III.

28. And hereupon he enquired earnestly of the Beggar, *Whence he came*; as desirous of being more nearly Acquainted with him, from whom he had learnt so much already: And the Beggar answered him, That he *came from GOD*. And when he asked him, *where he found GOD?* After a little Pause, *There*, said he, *where I left all Creatures*. Then he proceeded to question him, *where he had left GOD?* The poor Man answered: *In clean Hearts, and in Men of good Will.*

29. Then the Doctor, as one ravished with his Answers, cried out, *Good God! What art Thou?* Upon which he said, That he was a *King*. *Art thou then a King?* said the Doctor. To whom he again: *Marvel not; I am verily a King*. Now upon his saying that he was a *King*, and his persisting thus in it, the other's Inquisitiveness was the greater; and he pressed him to let him know, *where his* Kingdom *was*. Whereto he answered: *My* Kingdom *is in the Soul*. And farther he added: *I* Reign, *by the Grace of GOD, over my Outward and Inward* Senses: *And can so Govern*

them, as all the Affections and Powers of my Soul *are in perfect* Subjection *to me. Now this* Kingdom *is certainly Preferable to* all the Kingdoms of the World. Thus he.

30. The Doctor here readily consented, that it was indeed far better than all the Kingdoms, Scepters, Crowns and Glories of this World: *But*, said he, *what brought thee to such a* Perfection? *What made thee a* King? He answered: *It was my SILENCE, CONTEMPLATION and UNION WITH GOD. I could* Rest *in Nothing which was* Less *than* GOD. *And now I have found* My GOD: *and in* HIM *I have Everlasting* Peace *and* Rest; having reached the *Crown.*

Here then my Anchor I do rest,
That GOD do's all things for the Best.

ABRAHAM's BAY:

OR, THE

Haven of Bliss.

A PARABLE.

NUMBER IX.

1. THERE was a certain poor Man, of a very ancient and noble Stock, who was named *Eleazar*, as thereby signifying, that GOD was to be his *Helper*, and no other. This Poor *Eleazar*, called by the *Greeks*, Lazarus, was an *Israelite* indeed, being of an upright and faithful Heart, and walking in all the Commandments and Ordinances of the Lord blameless; but being stripped of his Inheritance which he had in this World, by the Violence of the Wicked, his extreme Poverty made

him to be generally despised; none of his Relations knowing him, but counting him an Abject of the People, and a Man cursed and forsaken of God. Nevertheless, this poor Man looked up to Heaven, and blessed God; and had this Saying very much in his Mouth and Heart, *I am Poor and Needy, yet the Lord careth for me*; whereby he comforted himself in every Distress.

2. However it pleased God abundantly still, to Exercise his Faith; and in this Day of his sore Visitation, to hedge him as it were about, that no Succour might come to him for Deliverance; and to seem even to shut out his Prayer, and to give Satan full Commission against him, to vex him in every Thing that he had, and to add Calamity to Calamity, by afflicting him in all the Affairs and Correspondences of human Life, and enclosing his Ways by all means, that he could not get out. In this helpless and forlorn Condition, the faithful *Eleazar* cried to the Lord mightily, and fainted not, making Supplication by the Spirit, without ceasing. And it came to pass, that having wrestled one Night in Prayer, till the Break of Day, he was cast as it were into a sort of Slumber: And in this a black Cloud passed before him, which was very Terrible; and out of the Cloud there brake forth a Fire, with which he was extremely scorched in his Body, so that he seemed to himself, to have burning Coals within him, and to be covered over as with Ulcers and Boils; and after the Fire there dropped from the Cloud, which was now of the Colour of Amber, a most refreshing Silver Mist, by which the undue Ferment of his Flesh was wholly assuaged, and he was as one cloathed again with a new Body, which had none of the Infirmities or Deformities of the former Body. And the Cloud and the Fire having thus passed away, with this descending Mist, there seemed to be a clear

Light

Light now round about him; and ſtanding in this Light, he heard a Voice, ſaying to him, *Faint not* Eleazar, *but remember my Servant* Job. He awaked inſtantly, and found himſelf before the Door of a great Rich Man of that Country; and that his Body was indeed covered over with Sores and Boils, and his Condition every Way ſuch, as the very Scum of the People deſpiſed him, as if he were not Company for Men, but for the Dogs only.

5. The Name of this great Rich Man was *Nabal*, which is by Interpretation, a *Fool*; and he was of the Kindred of this poor *Eleazar*; but had no Regard for him, no not ſo much as for the very Hounds which he kept: For *Eleazar* would have been glad but of the Crumbs and Offals which were given to theſe; but could hardly obtain ſo much as to partake thereof with them; and if at any time he did, it was more from the Tenderneſs of theſe poor Brutes, than of their Maſter, who was truly more Churliſh and Curriſh than any of them towards him. This Strangeneſs did not proceed from the Cruelty of his Temper, but chiefly from an evil root of Pride: For the Fool thought there could be no greater Diſparagement to him, than to own a Relation to that Poor Man: And therefore his chief Uneaſineſs was, to ſee ſuch an one lie at his Gate, when he entred his Houſe; and fain would he have been rid of the ſight of him, this being a conſtant Eyeſore, and a Reproach to his Nobility. All Things beſides went perfectly according to his Wiſh, in this World: As he had not only a very plentiful Eſtate, and an honourable Character from his Manner of Living, but great Dependencies alſo, and Relations, which made him conſiderable in the Eyes of all; he took up his Reſt here, and ſaid to his Soul, 'Soul be at 'Eaſe, and take thy Pleaſure, for thou haſt abun-'dance of all Things. And why ſhouldſt thou not

'rejoice in them, and chear thee in the Days of thy 'Health, and walk in the Ways of thy Heart, and 'in the Sight of thine Eyes? Soul take thine Ease, 'and be Merry.

4. But as on a certain Day, this Rich *Jew* had been Feasting and Carousing with his Friends, while the Good poor Man at his Gate, was refused to partake of the Scraps which came from his Table, tho' they were given to the Dogs; the Prayers and Sighs of this poor Man, left destitute of all earthly Succour, ascended up before the Majesty of God: And an Angel was sent down unto him, with this Message; *Eleazar Rejoice; there is help for thee from the* LORD. *Behold, now thy Warfare is accomplished, and I am sent to wipe away the Tears from thine Eyes, and to Translate thee hence, into the happy Region of the holy Patriarchs and Prophets, thy Progenitors; where thou shalt sit down with* Abraham, *and the rest of them, at a Feast which is prepared for all the true* Israelites. *Enter thou therefore into the Rest of thy Lord.* So he immediately resigned up his Soul into the Hands of GOD, and of the heavenly Messenger; and was transported with great Joy by Angels, through the Gulph of Death, into the *Haven* of blessed Souls. Where he was presently met, and embraced by *Abraham*, and received into his very *Bosom*, as a most dear and faithful Son, whose Faith had been tried in the World exceedingly, and who had by Sufferings been made thus Perfect.

5. At the same time, the other who had taken up his Rest here, as he was wallowing in his Wealth and Pleasures, and even as the Cups were going about the Table, was Thunder-struck from Heaven; for all of a sudden, a Voice came to him, with a shrill harsh Sound, saying, *Nabal, Nabal, this very Night shall thy Soul be taken from thee.* When his Countenance immediately changing, and his Knees smiting

ting one againſt another for Dread and Horror, he roſe up from the Company in the greateſt Confuſion; and in that very Moment, News was brought him, that *Lazarus* was juſt then Dead. This ſo ſtruck him, that his Heart quite ſunk; ſo that, notwithſtanding all the Help that could be given him, he died that very Night. He could ſay nothing to them about him; but perceiving himſelf to be irrecoverably Gone, he fetched two or three deep Groans, crying, *O Lazarus! Lazarus!* and ſo departed *to his Place*; a Magnificent Funeral being afterward made for him by his Brethren, who ſucceeded to the Eſtate.

6. Thus died *Nabal*, as a Fool, and with a Curſe upon his Name; even in the midſt of his Days, and in the Vigour and Strength of Body. Finding himſelf now Naked, being ſtripped of all the Things which he had poſſeſſed in the Fleſh, he was exceedingly ſurpriſed; and remembring perfectly his former Eſtate in the Body, he was going to perſuade himſelf, that it might perhaps be all but a Dream; and thereupon laboured and wreſtled hard to awaken himſelf, but in vain, all tending but the more to confirm him, that it was no Dream which he felt, and that he had been never truly Awake till now. It is impoſſible to conceive the Confuſion he was in, or the fiery Anguiſh of his Soul which continually tormented him with moſt bitter and cutting Reflections, but eſpecially with reſpect to his poor Kinſman after the Fleſh, who had been ſo inhumanly treated by him, as who plainly wanted the common Neceſſaries of Life, and lying at his Door had not had ſo much Care taken of him, as of the very Dogs, when yet his Table within was ſo richly (yea, ſo magnificently) ſpread. Then caſting his Eye upward, with a deep Sigh, to try if he could obtain but any Drop of Mercy, to qualify the violent and raging

Fever

Fever of his Spirit, which he had caſt himſelf into through his Folly, he eſpied as at a great Diſtance off from him, a Royal Table, prepared with all the Variety of Delicacies, infinitely ſurpaſſing all that he had e'er enjoyed or taſted of in his Life-time, or ever ſeen or heard of: And at this Table there appeared to him to be ſitting, the ſpecial Friend of God, and Father of the Faithful, in the chief Place, with all the holy Patriarchs and Prophets about him; but what was moſt of all amazing was, to ſee the poor Beggar *Lazarus* ſo highly honoured as to lean on the Boſom of this Prince of God, and to be careſſed and entertained, after a Manner inexpreſſibly Great and Glorious.

7. As this mean wretched Caitive had in his Life-time, valued himſelf not a little upon the Prerogative of his Birth, and other External Advantages, as particularly upon his being of ſuch a Nation, and in ſuch a Communion, he ſtill retained the ſame Sentiments after Death, as he had before. And in Conſequence thereof, he addreſſed himſelf to *Abraham* as to his Father, whoſe Son he had ſo often boaſted himſelf to be, beſeeching him, that if he would not receive him into Favour, he would at leaſt take ſome ſmall Pity of him, as of one of his Kindred, and one who according to the Fleſh, had actually deſcended from him. And upon this Carnal Conſideration, he choſe rather to addreſs himſelf to this his holy Progenitor, as an eminent Saint, in high Favour with God; than to go immediately, and againſt the Faſhion of Courts, wherein he had been too much Converſant, to the Sovereign Majeſty of God himſelf. And beſides this, having ſtill a nearer Knowledge of the newly advanced Gueſt, who was placed next to this great Patriarch, he was willing to hope and believe, that ſuch a one had Charity enough, notwithſtanding all the ill Uſage from

him

him received, to be ready to be employ'd in a Miniſtry of that Nature, wherefore he earneſtly beſought him, that he would be pleaſed to ſend this his old Acquaintance to him, with ſome ſmall Refreſhment in his extreme Miſery. Which could by no means be obtained.

8. And the reaſon hereof was this; he had received already his good Things, and had not with them laid up any Treaſure againſt the Time of Neceſſity, or made the leaſt Proviſion for himſelf, when his Earthly Tabernacle ſhould fall; though he had all the while pretended to be a Member of the true and orthodox Church, and had boaſted, that he was an Heir of the Promiſes, as made to him in *Abraham*. And farther he was told, that what he asked was altogether Impracticable, and in the very Nature of the Thing itſelf Impoſſible; ſince that betwixt the two Worlds of Light and Darkneſs, and the two Societies belonging to each of theſe, there was fixed a great Chaſm or Gulph, which no Creature was able to paſs, or to go over from one to the other. Now this Chaſm in Nature, the poor Naked Soul feeleth within her, after that ſhe is ſeparated from her beloved Body: And this unpaſſable Gulph, is in the very Conſtitution of the Soul, and in the Nature of the two different Kingdoms and Societies, which ſoever of them be choſen; the which is excellently expreſſed by an Apoſtle, who had been taken up into one of theſe, in ſuch Terms as theſe, *What Communion hath Light with Darkneſs?* So that *Lazarus*, who had made the wiſe Choice, continued Feaſting with *Abraham*, *Iſaac* and *Jacob*, in the Kingdom of Light; he being now fixed therein, as a true Son of *Abraham*, and Heir and Succeſſor of his Faith. While his other degenerate Son, having made a wrong Choice, and voluntarily degraded himſelf from his high Original and Pedigree, was by Neceſſity

ceſſity caſt out of the Kingdom, with as many others as have here ſold their Birthright, for what is no more comparatively, than a Meſs of courſe Pottage; and thus being excluded by himſelf, and caſt down by the Weight and Biaſs of his Conſtitution, which ſtrongly inclined towards the Earth, he was chained with the Chains of his own Darkneſs, and tormented with the Fire of his own Kindling; ſo that he could have no Hopes of being ever Releaſed thence.

9. However, though his Sufferings where ſo very extreme, and though he now deſpaired for himſelf, yet this muſt needs be ſaid for him, that there was ſomewhat of Generoſity and good Nature ſtill abiding within him, and that he ſeemed to be free from thoſe Diabolical Paſſions of Envy and Malice; for he could not forbear expreſſing a tender Regard for others, and his moſt hearty Wiſhes that they might be Reformed, and ſo prevent that Ruin which threatned them. More particularly he had Bowels of Compaſſion for his near Relations in the Fleſh, living in an unconverted State; and was not concerned at all about their *Temporal Affairs*, but only for their *Eternal Welfare* after this Life, and that they might not undo themſelves as he had done. Wherefore he would fain have had one ſent to them from the Dead; and he one that was Perſonally known to them alſo; that ſo the Meſſage might have the ſtronger Effect. And there is no doubt but the good *Eleazar*, or *Lazarus*, would have been willing enough to have been ſent forth in a Meſſage of that Nature, had there been but any Manner of Proſpect of Good to be done by it. But it was Anſwer'd, 'That this 'was not to be expected at all; that they had alrea-'dy ſufficient Proviſion, in order to reclaim them 'from the Folly of their Ways; and that where the 'Words of God authentically delivered and atteſt-

'ed,

'ed, could not make any Entrance, there would 'be but little Regard had to the Words of a Man 'sent from the Dead.

No. Upon the whole Matter it was concluded, That after the separation of the Soul from the Body, there is a certain Determinarion of the Soul according to the Propension thereof in this Life acquired; and an exact Proportion of Rewards and Punishments, according to the Nature of the Actions done in the Flesh, whether they be Good, or whether they be Evil, as likewise to what hath been before received in this Life, be it Good or Evil. Accordingly the true Son of *Abraham*, by the strong Propension which he had to be with his Father, whom he always endeavoured to imitate, was at the End of his very troublesom Pilgrimage, translated into his Society, and that of all Saints, and therein for ever fixed. From whence, having obtained now the *Haven of Rest Eternal*, we may suppose him looking down upon us poor Pilgrims, that are travelling through this Valley of Tears, and thus addressing himself to us;

St. *LAZARUS.*

Supposed to be spoken by Him in ABRAHAM's Bosom, to the Followers of JESUS CHRIST on Earth.

I.

HIther am I arriv'd at last.
All Storms and Dangers now are past.
To this fair Haven of Eternal Rest;
Where me no more the Hellish Winds infest:

Where

Where no Tartarean Fumes can bind the Soul;
Nor Foreign Force a Captive Will controul:
To this moſt Safe, moſt Bright, moſt Glorious Bay,
Where there is boundleſs Life, and endleſs Day.
Hither from Earth by Angels I was brought.
And That is now obtain'd for which I fought.

Chorus. *Hallelujah! Hallelujah!*
O Reſt Divine! O Glorious Day!
Hallelujah! Hallelujah!
O how doth LOVE Himſelf diſplay!

II.

What I by having Suffer'd, Gain;
And what, by Loſing, I have Got;
Did you but think, my Friends, did you but know;
O ye who ſojourn now on Earth Below!
You never wou'd of Suffering complain:
Nor wiſh your ſelves than Mine a Better Lot.
O what Charms! O what Wonders Here appear!
What is it in the Way ye then do fear?
O let not Fears your Hearts moleſt, or vex:
Nor any Doubts your troubled Minds perplex.
But hither Travel on, from Earth, apace;
Beholding all things with a ſmiling Face.

Chorus. *Hallelujah! Hallelujah!*
O Reſt Divine! O Glorious Day!
Hallelujah! Hallelujah!
O how doth LOVE Himſelf diſplay!
Hallelujah! Hallelujah!

Two LETTERS of *Thomas à Kempis*.

NUMBER X.

The First Letter to a YOUNG GENTLEMAN, UPON HIS Leaving the Pleasures and Pomps of the World; and his Retirement from it, in order to an Holy and *Evangelical* Life.

Dear Brother,

1. I Most heartily congratulate you upon having found a Place wherein you may truly serve God. Blessed be our Lord henceforth and for ever, who hath graciously vouchsafed to *call* you to his Service. I acknowledge that this *Call* is the Gift of God to you; because not for your own Merits, but for his Mercies sake, he hath snatched you away from the Vanities of the World, and hath brought you into a Chosen Society, where you may both hear and see with your Eyes in what manner he is to be Served.

2. How many Rich, how many Noble, how many Mighty, how many Wise, how many Learned and Famous Men are, in the Vigour of their Years, miserably tossed to and fro in the World! and yet are not able to cast off the *Devil's Yoak* from their Necks; nor

can

can be prevailed upon by the Spirit of God to renounce utterly the *World*, as you have been moved to do.

3. O Vanity of Vanities to be in love with the World; and not to take care of the Things of God! The Time will come, yea, it will soon come, when all Worldly and Carnal Pleasures shall have an end together: And then shall they be forced *unwillingly* to leave that World, the vain *Pomps* whereof they could not before be made *willing* to part with.

4. But you, my dear Brother, have received greater Grace from the Lord; for as much as you, among so many of your Companions, who still are fluctuating in the Pleasures and the Vanities of the World, are now delivered from many Perils both of Body and Soul, and preserved out of the Devil's Snares, by being so Happy as to be Planted by God in a Place which hath many Advantages for the Saving of your Soul. O how Thankful ought you to be to God, who hath here offered unto you a Kingdom; which by the Rich of the World cannot be obtained, or possessed, with all their Money. And how wonderful is the Grace of God, that the Weak and the Unlearned should be enabled valiantly to tread in the Way of Christ, and of his Apostles, where the Strong and the Learned are often scarce able to follow at a distance!

5. Call to Mind where now some of thy old School-Fellows and Collegiates are; think what is (or may) become of those with whom in the University thou wast so intimately acquainted; O consider where now are those thy Companions and thy Familiar Friends, with whom it was lately so very sweet to live, and to take your Sport together after the Flesh; and with them travelling into Foreign Countries, (not for the sake of Christ, or any Spiritual Advancement, but) for the sake of Temporal Acquirements

ments and Accompliſhments, it ſeemed very Pleaſant! How many of them are dead; and how many others remain in the Vanity of the World, as wholly dead unto God! Concerning whom, with Holy *Moſes* you may ſay, conſidering their Ends: O *that they were Wiſe, that they underſtood this, that they would conſider their latter End!*

6. You have heard of ſome of them going to *Rome*, and making there their Court for Benefices; of others reſiding at *Paris*, that there they may be created Doctors; and others of them you have heard of, who having arrived to Dignities and Preferments, in the Church or State, are now Exalted in the midſt of the People. But what are You? Or what is done for poor You? Thanks be to God that you have no ſuch Thoughts as theſe; that you have not attempted to arrive at Greatneſs by this Way; that your Mind is taken up with nothing of all this: But that on the contrary you now accounting all theſe Worldly Honours and Enjoyments to be no better than Dung, and ſo trampling upon them for the ſake of Chriſt, have moreover added this, even the *Contempt of yourſelf*, ſaying with bleſſed *David*, 'I would rather be 'an *Abject* in the Houſe of my God, than to dwell in 'the Tents of Wickedneſs: Or, I would chooſe rather 'to ſit at the Threſhold of his Houſe, as one unwor-'thy to enter into it, than to Inhabit the Courts of 'Princes, where Wickedneſs doth ſo reign and over-'flow.

7. For you have this day choſen the Lord God to be your Father: Whom to *Serve*, is to *Reign*; and for whom to be *Humbled* in this Preſent World, is to be *Exalted* for ever in the World to come. Labour for Him is Reſt; Poverty is Riches; Contempt is Honour; Tribulation is Conſolation; Weakneſs is Strength; Mourning is Joy, even Joy Everlaſting. And the more uprightly, purely, and fervently you

ſhall love Him, even ſo in Proportion ſhall all the Things upon Earth grow more vile and deſpicable in your Eye.

8. However you need to be very Watchful, my dear Friend, not to give Permiſſion at any time for the Counſel of an envious Spirit to enter your Heart, nor to ſuffer the melancholy and diſcontented Devil, to inſinuate himſelf into you, by perſuading you to look back again towards the World which you have now left, and to reflect what Friends and Acquaintance you have loſt by your Non-compliance with the Faſhions and Cuſtoms thereof; and how ſuch and ſuch whom you know are highly Preferred and Advanced, ſome in the Church, and others in the State, who might not have perhaps near ſo good Pretenſions as yourſelf; and that ſome of them are made great Lords, while you remain all the while neglected and forgotten. Be not at all concerned when you hear any ſuch like News; but rather rejoice in this, that God hath regarded you in your low State, and that by his Grace you have been enabled to preſerve your Integrity.

9. And I beſeech you do not hearken to any who would endeavour to draw you into another way of Living: And who will doubtleſs be ſaying to you, 'Sir, Why will you let your Life thus run away, 'without making yourſelf to be taken Notice of, 'as you deſerve? Why do you not puſh on in God's 'Name, to ſome higher Degree and State, than 'this which you now are in? And why do you not 'ſet about ſome Work, that may get you Fame in 'the World, and that may be at once helpful to your-'ſelf, and ſerviceable to others? What will you re-'fuſe to do Good in the World, and to ſerve your 'Neighbours and your Brethren, by being in this 'or that Poſt, when you are every Way ſo well qua-'lified for it, and have alſo ſuch or ſuch Friends to

'aſſiſt

'assist you? Away with your silly Scruples, and do 'not render yourself Unserviceable.' For after this Manner doth the Devil use to Tempt the Servant of God, who hath Renounced and Despised the World; that is, by bringing to his Remembrance such Things as passed with him in his unconverted State, as his former Entertainments and Merriments, the Visits of Friends, the vain Discourses and Conversations of his Companions, and the like; to the end, he may either draw him back by the Means hereof, into the World again, and into the Service of it; or else may hinder at least his Progress, and be a considerable Retardment to him, in the Way and Life of Christ, which he is by Grace entred into.

10. Let not therefore any such Suggestions as these prevail upon you; you are to slight them altogether, and to cast them behind you. For believe them that are experienced, and they will tell you enough of this Matter, and of the cunning Insinuations of the Tempter in this Way. Believe me, I tell you that the calling only to Mind of the worldly Life, and the discoursing it but a little over, may be very hurtful to God's Servant, who should be fully Mortified, both as to the World and to himself. Nor is any Thing generally more prejudicial, than the pleasing Incitement of many Persons of ones Acquaintance, encouraging one to press forward into some higher Degree and better Place; as who being Wise Men after the World, are willing prudently to consult, and thereupon to concert Measures for obtaining the same. This is indeed accounted Wisdom, and they are held the greatest Masters of Human Prudence, who are thus able to attain their End, and Advance themselves: But these have not the Mind of Christ, in Poverty of Spirit and Humility, in the Contempt and Forsaking of the World, and in the Tenour of a Life of strict Righteousness and Holiness.

11. For either they utterly refuse to follow a Naked Christ, or they are not forward to set about it in good Earnest; but grow pretty indifferent in the Matter, for fear of disobliging their Friends, or that they may not seem to withdraw the Assistance and Comfort of their Conversation, from such as were Near to them. For because they have not a Feeling of that Grace, with which God doth Season and Fortifie them, who for his Service quit all Things; thence they think this to be an hard Saying, 'That they 'must for Christ Jesus Renounce all their Friends, 'and all Things that they have a Right or Title to.' And as they are themselves perswaded in their Minds, so do they endeavour also to perswade others. But against all such is express'd the Judgment of our blessed Saviour: *Beware*, saith he, *of Men.*

12. For many Men with their fair Speeches, and with their plausible Reasonings, know very well how to recommend an Easy and Plain Way: And one that is Unskilful in the Way of the Lord, and Unexperienced therein, they sometimes justify, and extol; and by such sort of Discourses they cause even the good Proficients, and some of them that have made a brave Stand against the World, and the Evil of the Times, now and then to shake. But God shall break their Teeth in their Mouth; because they walk not in the Way of the Saints, neither do they speak according to it. Come not thou, O my Soul, into their Council; and let their Habitation be far from me, and to their Assembly let me never be united.

13. Now therefore, my beloved Brother, let me beg you to have no Pleasure in hearing such Matters talked of; but if you cannot help hearing, at least do not believe them. For I beseech you to abide Stedfast in what you have now by God's Grace undertaken, let the Devil suggest what he will, or

let

let Men talk what they please. And when you are Tempted after this Manner, be sure to have then Recourse to the blessed Gospel; and there you will find the best Remedy that can be wished for. The Remedy is this, *What is a Man profited, if he shall gain the whole World, and lose his own Soul?* [Matth. xvi. 26.] Keep this Saying always in a Readiness with thee; and whose Hand soever shall Fight against thee, fail not to make use of this Evangelical Shield.

14. But some Men, who are without the Spirit and Knowledge of God, are ever now and then ready to Object against us, who have forsaken the World: 'What shall all then be Damned, who will not go 'out of the World; and shall you alone, think you, 'be Saved? Can none go to Heaven, except they 'live even as you Live?' But not so Hasty, I pray. Let them not charge God, or the Servants of God, thus unjustly: Since neither hath Christ said so in his Gospel; neither have his Servants spoken after this Manner. Ye that continue in the World, and have Dealings with the World, Live but Righteously, and keep the Commandments of God, according to his Covenant in Christ, doing as much Good as ye are capable of in your Lot and Standing; and ye need not fear but ye may attain Salvation. Do what God requireth of you; and none will deny but ye may be Saved.

15. But to this they Reply again; 'We would 'willingly keep the Commandments, but we are not 'able. For while we must get Food and the Neces-'saries of Life, we are frequently obliged to do some 'Things contrary to them. We who Converse in 'the World, how shall we avoid it? And how shall 'we that are in Business, be kept from the Snares 'of the World?' And we may Answer them again, thus: *Why, if it be indeed so, and if ye perfectly consider these Things as ye ought, and are not Ignorant of the Perils*

and Deceits of the World; what have ye then to Object against the Servants of Christ, for their Forsaking the World, and Retiring with the Church into the Wilderness, that they may serve God without those Impediments and Hindrances, which all ye that are in the World, and in the Business thereof must have. If ye are not willing to Imitate those that are called out of the World, or are not strong enough to do it; yet at least ye ought not to molest them, but rather to Congratulate their Choice, and be Assistant to them for your own Eternal Good. Thus you may Charge these Worldlings boldly, if at any Time you happen to be attacked by them. But I need say no more to you, I think, of such as these; forasmuch as even after all they can say for themselves, they are wholly without all Excuse for the Sins which they commit in the World.

16. Hold out therefore constantly, my Brother, and Act consistently: Jesus Christ, who hath given you Power to begin, will himself Perfect that which is thus begun by him; and will Corroborate and Consolidate your Purpose to the End. Consider that Life is short, Death uncertain, all Things in the World Frail and Vain; and that many are now in their Graves, who thought themselves as likely to Live, as any of their Acquaintance. They who were lately in every ones Mouth, are now forgotten by all. By the World the Present are honoured, the Absent are neglected, the Dead are deserted quite, and forsaken. It is sure a more blessed Thing therefore to forsake the World, and to follow the Truth, as which will surely lead to Life everlasting. Which is most heartily wished you,

By, &c.

LET-

LETTER II.

TO

An Intimate FRIEND,

A

Member of the ſame Society, who had committed ſome Imprudencies; Shewing how he ought to Manage Himſelf.

Beloved Brother in CHRIST,

1. YOU ſee how cautiouſly you ought to walk, ſince the Days are Evil. There is great Caution to be obſerved by a Servant of God in all his Words and Works. For whoſoever hath not a Foreſight with him in his Affairs, either doeth or receiveth Miſchief very ſoon. And whoſoever in the Beginning ſhall have ſhewed himſelf either Negligent or Raſh, ſhall feel great Loſs thereby in the End. That a Man be not without Counſel, it is required of him, that every Matter which is undertaken, be for a good while thoroughly weighed, before ever he ſet about it: And he muſt have frequent recourſe to the ſecret Manſion of his Heart, that nothing be done Imprudently; and he be not as one of thoſe fooliſh Ones,

who Consult not God in their Ways, neither direct their Heart to him for Wisdom.

2. Wherefore let your Eye go always before all your Actions: And do every thing with Discretion and Foresight. Neither go after other Mens Practices, nor tread in their Steps, to the Neglect of your own Self: But learn to possess your own Soul; forasmuch as no Man is Wiser than he, whose Soul is always in his own Hands. For sure a Man hath not a dearer Treasure, or a better Substance, if he consider it well, to take care of, than his Soul: He ought therefore for certain to Watch, and to be always taking Care of this most precious Treasure, his Soul; because nothing can be compared with the Salvation of it. Now the Salvation thereof consisteth in true Righteousness: And true Righteousness hath in Abomination every kind of Wickedness. That Virtue which is Genuine will bear no manner of Vice. The more you strive against the Vices, the nearer you approach to the Virtues: The more pleasant Virtue doth appear to you, so much the more will you dislike and detest its Contrary. Now a Knowledge of the Vices doth doubtless conduce much to the Overcoming them. Many there are who know not in truth their own Faults; and Some though they do know, yet they do not enough Consider; and if they do Consider, they soon turn away the Eyes of their Mind, and so forget what they tolerate in themselves.

3. You must not do so, my dearest Brother, but must be continually resisting all Unrighteousness and Iniquity, be ever seeking after the proper Remedy, and begging earnestly Assistance from God, against the same. But chiefly you should study to obviate the very first Motions of the Passions, and in the Beginning of the Combat to give a Check to what doth stir in you, because if the Battel wax hotter, alas,

alas, what wilt thou then do, Poor Frail Man? Where wilt thou then be? Out of a trifling matter you know there doth very often arise great Disquietude: And from one Word many Words do spring; also from a little Laughter, oftentimes great Dissoluteness of Mirth doth break forth. With Fools and Inconsiderate Persons, a slight Jest doth many times beget a difficult Ending, and leave a grievous Wound. He then doth well and wisely, who not regarding other People, Keepeth himself, Judgeth himself, and Ordereth himself, as he ought. For the more ready any one is to look to others, he is the more indispos'd by it to look to himself.

4. Would you have Peace, then my Advice is, that you have as little to do with the World, as it is possible for you. For a Person who cannot find Rest in this World, there is no other Way but to retire from the World, to flee unto God, and to desire to be Alone with Christ; forasmuch as there is none besides Him that fighteth for us, or that can give us true Peace. Be sure then to Adhere to Him.

5. When you feel an Insurrection in you, or are tempted to any Evil, be sure to oppose thereto those Remedies which you know to be proper and useful in such a Case: And what else you have heard of from others who have been tried in like manner with you, you ought well to think upon, and to examine whether they may be of Service also to you.

6. But it is not a single Victory that can here give Rest: The Battel must be renewed every Day, as the Temptation is. He is not however overcome, who is sensible of the Rebellion of a Passion: Nor is he vanquished who groaneth under the Attack of some vicious Habit repented of. Nevertheless herein he ought to be Grieved; forasmuch as Evil yet liveth in him, and he is not yet perfectly Dead unto himself.

7. Tho'

7. Tho' you may be often Worsted, you must always take fresh Courage: and especially must propose to act with a greater Vigour against those Vices, or Infirmities, which do most molest you, and most frequently set upon you. For sometimes with Anger, sometimes again with Pride, and other times with Lust the Heart is grievously troubled, and vehemently inflamed. But when this is so, you must take heed to guard yourself with the Shield of Prayer, with sighing of the Heart in the Spirit, and by calling in Faith upon the *Holy Name* JESUS: And you must look up stedfastly unto Heaven, whence all Help cometh.

8. And you may Pray after this or the like manner, when you are Assaulted: 'O Gracious Jesu, 'help me at this Time. Ah! Lord God help me. 'Lord, what shall poor I do without Thee? Lord, 'What shall I begin? How shall I begin? And, 'How shall I finish this Work, O my God?

9. You indeed know what is needful for you, because by daily Experience you see the Necessity of being herein Assisted: but how you shall escape you know not; because that the Unction of the Holy Ghost must teach you. Here therefore, and here only, seek for Help and Counsel: And hence expect and desire the Refreshment of your Heart.

10. Consider yourself, and examine well what it is you seek for in your Works; what it is you love, and what you love not. For according to ones Desires or Affections, so is a Man either Stable or Unstable. He who coveteth much, and desireth to have many Things, is an Unstable Man; for how is it possible such an one can Abide in himself? Lo, he is moved hither and thither: He is dispersed as it were to every Wind of the Heaven; and caught with the Snare of his Earthly Desire, and *is cast into a Net by his own Feet.*

11. It

11. It is frequently but a small thing, for the obtaining of which we cause to ourselves great Pain and Perplexity. But whosoever doth expel all things from himself, suffering every thing to stand in its Place as he findeth it; the same shall be in Peace, and pass Undisturbed. But if any one intermeddle in many things, and is for ordering and governing much Business, such an one is certainly in danger of Hurting and even Destroying himself. And because he would be a *Master* in other People's Business, no wonder if he be hardly so much as a *Scholar* in his own. O how many things hath he yet to Learn, which he seeth not? How much is wanting to him yet; and O how far is he from the Mark! What therefore is his Meaning to meddle so with other Persons, and with Things which belong not to him, and which he cannot Mend? Or why doth he entangle himself in such things as concern him not at all?

12. But you will say, *What then is that which Concerneth me?* I answer, It is to *Think* upon *yourself*, and consider your own Estate, and to cast every thing else far from you. By this way of *Thinking* you will both *Find* and *Keep* your Self; and will be able to make in a small time a very great Progress. Hereby you will be set free very much from Suspicion and from Displeasure. And you will be less solicitous about the Management of the *Things Without*, and less troubled about the Government of those Matters which relate to the Company, or Society, whereof you are a Member. May the Almighty keep you, my Dear Brother, under his Holy Protection: May the Lord keep your Soul from all Evil. I am, *&c.*

Watch, O Christian; and see thou grow not Cold:
But CHRIST *thy* Pattern *constantly Behold.*

The

The Name of *JESUS.*

On reading the Hymn, *Ave Domine Jesu.*

NUMBER XI.

At the Name of JESUS *every Knee shall bow.*

BEhold the *Poor, Blind, Naked, Sick* and *Lame,*
All Rais'd, in me, to Glorify thy *Name.*
To this dear Name, I joyful bow the Knee:
And humble Adoration pay to Thee.

To Thee all Glory, Honour, Thanks and Praise
Be now ascrib'd, by these my homely Lays,
From one whom Thou to Life and Health hast brought
And with a more than Royal Ransom Bought.

While Angels with me join to do the same,
And spread from Pole to Pole thy Glorious Fame.
And let all Worlds harmoniously resound
JESUS, with tuneful Eccho's sweet Rebound.

By

By JESUS all these Worlds supported stand:
The Keys of All He holds within his Hand.
Upon This JESUS I will therefore call.
I know, *My JESUS is to me* my ALL.

Glory to Thee my Heart do's leap to give:
My Heart, which fain in Thee wou'd ever live.
Now let *thy Kingdom come*, dear Lord, to me,
And in my Heart thy Throne erected be.

O let *thy Will* in me always *be done*:
And let my Spirit with thy *Chariots* run.
Needs run I must, when Thou in me dost Act.
O how do thy sweet Odours me Attract!

And O how fragrant is thy Name pour'd out
Within my Heart, and scenting me throughout!
Sweet JESU! Thou hast charm'd me with thy Sweets;
All charm'd I am: when me a Cherub meets;

A lovely Cherub, scattering Coals of Fire,
Which with their Touch the eager Heart inspire.
But O what wondrous Wheels of Flame Divine
Are those! How do they Run! How do they Shine!

Within these Wheels thy *Wonder-working Name*
I written Spy; And this I must Proclaim.

A Name

A Name in which the deepeſt Secrets lie,
Which God and Nature do together tie!
O that I cou'd This *Name* be rightly Taught,
By which all Wonders may on Earth be wrought!

JESUS All is that I deſire to know:
To JESUS I all Love, all Homage, owe.
My JESUS is the WORD which made all Things;
Proclaim'd the *Lord of Lords*, and *King of Kings*.

'Dread Lord! to thy Great Name, with Knee and (Heart,
'Thus low I bow; ſurrendring ev'ry Part.
'Nought to myſelf from thee wou'd I reſerve;
'For more than All Thou doſt from me deſerve.

My Heart now ſaith, My Jeſus is my All.
And on my Jeſus I will Always *call.*
All Love, all Praiſe, all Glory hence to Thee
By me ſhall now, and ever given be.

AMEN.

THE

THE FAITHFUL STEWARD.

Addreſs'd to a Perſon employ'd about Works of CHARITY.

NUMBER XII.

1. ECAUSE you have now, my dear Friend, undertaken the Office of *Martha*, (which is, I confeſs, a good Office,) you muſt ſee to perform it, not ſloathfully or careleſly; but diligently and faithfully, as for Chriſt, who miniſtreth all Things to us; and to exerciſe this Miniſtration and Service, as to the Good of Others, ſo for your own Eternal Salvation. Concerning the due Performance whereof there are ſome Neceſſary Conſiderations, which are not to be neglected by you. Foraſmuch as the Apoſtle *Paul* ſaith, *Moreover it is required in Stewards, that a Man be found Faithful.*

2. Whence

2. Whence it behoveth him to be Faithful, to whom such a Stewardship as Yours is committed: And as Faithful, so also Prudent, that he may not fall into sundry Mistakes, which may be of Bad Consequence both to himself and others. *Faithful* he must be in what is Entrusted to him, that he Neglect nothing put under his Care, that he be not an ill Husband of Matters, nor suffer any Thing to be through Carelesness lost, or spoiled, which may be of any Use or Advantage to the Community which he serveth. *Prudent* he must be in the Distribution of Things and Affairs, with respect both to *Time* and *Person*. For at one Time it is convenient to give, which at another Time it may be proper to refuse. And to some Persons it is both Profitable and Charitable to yield, and to grant their Petitions; whereas others it behoveth you much rather to resist, than at all to condescend to. And the Necessities of some Worthy Persons are by your good Offices of Charity to be prevented, and taken care of even before any Application to you be made on their Behalf. If therefore you Act here discreetly, and weigh the Occasions and Needs of Persons, you cannot be said to be without Christian Prudence. And if you be compassionate towards the Sick and Infirm, and take pity on the Helpless and Necessitous, as making their Estate to be your Own, doing all that is in your Power to assist them, then have you put on Charity. And such an one as this I wish you to be, that is, Faithful in Deed and True in Counsel. And doth not our Lord require such a Servant as this? *Who then* (saith he) *is a* FAITHFUL *and* WISE *Servant, whom his Lord hath made Ruler over his Houshold, to give them Meat in due Season?* This is spoken unto you, my Friend. For you are that *Blessed Servant*, so you be but Faithful; though you ought not to esteem yourself Wise, or to have an Opi-

Opinion of your own Prudence, but to remember always the Admonition: *Be not Wise in your own conceits:* As also what is elsewhere written, *Make not thyself over-wise:* And again, *Mind not high Things,* [or, be not elevated in thy own Wisdom] *but condescend to Men of low Estate,* [or, think with the Humble.] For they that are thus Minded have a right Mind: And being herein Wise, they become Wiser.

3. Now who is that *Faithful Servant,* unless it be he who seeketh not his own Things, but the Things that are Christ's: And who, whatsoever he doth, doth all for the Love of Christ, desiring and expecting nothing thence but his Glory only: Who also followeth the Will of his Lord rather than his Own, and saith from the Heart, *Father, not my Will, but thine be done.* Of the two Servants, yet the *Faithful* is to be chosen always before the *Wise,* and is to be instructed for Business: As who, if he be but of an Ordinary Capacity, may, in time, by Diligence and Fidelity, become a *Wise Servant.* Since nothing is more valuable in an House than a Faithful Servant: And against a Faithful Friend nothing can be put in the Ballance; especially in giving Counsel. But what is it, you will say, which maketh such a Faithful Friend or Servant, or a Man whose Heart is according to God's Heart, and who may therefore safely be trusted and depended upon? I answer: First, the Fear of the Lord; then, Love without Dissimulation; and lastly, Disinterestedness, not having an Eye to private Lucre, but seeking first the Kingdom of God before all that the Earth can afford. These three Qualifications constitute a Faithful Servant. And such an one was that *chosen Vessel* Paul: To whom so many precious and magnificent Secrets were by his Lord entrusted. For he was found Faithful in the House of God: And behaved himself wisely and prudently in all Things.

Whence he saith: *Even as I please all Men in all things, not seeking mine own Profit, but that of many:* And again, *I seek not yours, but You:* And also, *I desire not a Gift; but I desire the* FRUIT, *that may abound to your Account.*

4. Wherefore if Fidelity be found in a Man, it rendreth him dear and precious to his Superiors, Lovely to his Equals and Companions, and giveth him Favour and Honour with all others; so as not any one can have a just Complaint against him, but all are pleased with his Integrity and Honesty. There are some such in Our Society, whom you know full well, that are worthy of all Praise on this Account: I need not tell you what a Reputation they have got, by their great Exactness and Faithfulness in the Trust to them committed. You not only frequently hear of it, and of the particular Recommendations given them; but you also yourself do often mention them with much Pleasure and Satisfaction. You express likewise a Desire to imitate them, that you may yourself possess the Good which is in them, and which in others you so greatly commend. Now herein you certainly do well; but much better will you do, if you stop not till you arrive at that Perfection, of doing the Duty now laid upon you, which in them is so justly praised. Whenever therefore you are sensible of any Miscarriage, you must not fail to make due Reflection upon it; And to do all that is possible to correct yourself, and to set matters so to rights again, that no body may complain of, but every one rejoice in, your Service. You minister unto the Servants of God; and God himself will therefore consider you, according to all that you do for them, in his Name. Take heed that you be not unworthy of this Service, or unprofitable in it; That you be neither Negligent nor Slothful; and that you be neither too Profuse on one Hand, nor too Sparing on the other. Nevertheless

less should you fail now and then, if you strive to discharge your Duty according to the utmost of your Power, by looking always in the first Place to the Will of God, and then to the Necessity of your Neighbour, the Lord will be Gracious unto you, and take pity on your Insufficiency; provided that you take in a deeper Sense thereof yourself, than others do. Forasmuch as every one ought to be more sensible of his own Imperfection, than any other is, or can be: And none is more to be Excused, than he who acknowledgeth his Fault, and humbleth himself for it. And though others out of Charity, or good Nature, may Excuse you; yet you ought to impute this rather to their Goodness, than to your own Innocence.

5. If you have but a little, be not streightned in your Mind, nor distrust the good Providence of God at all: But out of that little distribute in Faith, and with Thanksgiving, letting it go as far as it can. Remember what is written in the Gospel, *I have Compassion on the Multitude* (saith the Lord Jesus) *because they have now been with me three Days, and having nothing to Eat: And if I send them away Fasting to their own Houses, they will Faint by the Way.* Now his Disciples were for sending them away, that they might go into the Towns, and Buy for themselves what they needed, crying out, Whence can one satisfy these Men with Bread *here in the Wilderness?* But our Lord answered them saying, *Give ye them to Eat.* They despairing that there could be Enough, considering the very scanty Provision of Bread and a few Fishes, insisted, *But what are they among so many?* Hear now what the most gracious Lord said to all the Difficulties and Doubts raised by them: *Make the Men sit down,* Then he took the Loaves, blessed them, and ordered his Disciples to make Distribution of them, when broken, among the Multitude: And it is said, *They*

did all Eat, and were filled; and there remained of the Fragments Twelve Baskets Full. From this Leſſon conſider what Faith is able to do: And that you may not deſpair, but patiently wait, if you have not wherewith to ſpread the Table for God's Poor. Give what you can; and the Lord will provide for the Future. The Faith of the Godly, in Caſes of Neceſſity, is very prevalent with God. Neither are they diſappointed, unleſs when they happen to caſt greater Confidence on Man's than on God's Help. You have from others heard Inſtances of Faith Anſwered: But have you never in yourſelf experienced alſo this? I will tell you what I had lately from a Perſon of undoubted Credit: There were a great many Poor to be entertained in the Houſe to which he belonged, and ſeveral Gueſts came alſo unexpectedly upon them one Day, when they were left without Proviſion: Whereupon they agreed all to go out a Fiſhing, and caſting a Net, they caught as many Fiſhes in the Draught, as there were Gueſts to be Fed; ſo that every one had enough. Whereupon they bleſſed God, who had ſo mercifully provided for them.

6. So that thy Will then be but ready, according to that which thou haſt, the ſame is accepted of God; not according to that which thou haſt not, but according to that which thou haſt. Give, ſaith the Giver of all Things, and it ſhall be given unto you. So long as thou haſt but one Loaf, thou ſhalt part it therefore with Chriſt, that is, with a Member of Chriſt, coming unto thee in His Name: For he ſhall return it to thee again both here and hereafter, with high Intereſt. A good Man hath diſperſed, and given to the Poor; his Righteouſneſs therefore remaineth for ever, and he ſhall be exalted with Honour. Let then your Liberality and Hoſpitality be made known in the Fear of the Lord, with Love and Good Will towards Men; and with the

the Hatred of Covetousness, Prodigality, Sordidness, Intemperance, and all other Vices attending Tables. And much rather seek you to be doing Good with that which you have at present, than to keep for the Morrow. He that giveth to Day, shall give also to Morrow. Neither is that which is given to Christ, given (if I may use such an Expression) to a Covetous Miser, or an Hold-fast, or to an Ungrateful Person, or to one that knoweth it not, or to one of a slippery Memory, who may forget what he hath received; that you need be much sollicitous, concerning the several Disbursements or Expences on his Account; or be thoughtful, and say in your Heart, *Who shall give us again when this is gone?* Let your Eyes be looking always towards the Lord; because there is no Want to them that fear Him, and trust upon Him. The Rich have wanted: And though ravenous and griping as the *young Lions*, yet hath not their Food satisfied them. They *do lack, and suffer Hunger: But they who seek the Lord, shall want no manner of Thing that is Good.* Trust thou in the Lord: And do as much Good as is possible; be liberally minded, taking no Sollicitude for the Morrow, nor slipping any Occasion to express the Bountifulness and Mercifulness of thy Heart, turned towards Christ. And speak thou confidently unto the Lord, with the Prophet after this Manner: *The Eyes of all wait upon thee, O Lord, and thou givest them their Meat in due Season: Thou openest thine Hand, and fillest all Things living with Plenteousness.*

7. Have you then a great many to provide for, and your Provision for the present but very Scanty? Come boldly unto the Lord in this manner, not Doubting, but stedfastly Believing: Then give, in Faith, out of your small Store. Thus your Good Will may, in a few Things, whereof you are Master, perfectly fulfil all that which you could wish to do,

in great Riches: Nay you will be able to all intents to answer the Design of your Stewardship, as if you had all the Riches of the World to dispose of; and accordingly you shall doubtless be Accepted. Be but Faithful then in that Little which you have received; and fear not, distrust not, doubt not. Whosoever is ready to give a small Matter, when he hath but a little for himself, will not be backward to give what is greater, as it shall please God to increase his Store. From a Little you may be able to calculate what you would do, had you a great Deal.

8. To be Caring for to Morrow is the part of Human Frailty: But not freely to use those Things which God hath sent, doth shew the Miser. There is always Want to the Covetous: But to him who trusteth in God the whole World is full of Riches, and such an one can never want. Take heed therefore, my good *Friend*, that no Losses in Temporals, which may be for your Trial, make you lose your Confidence in God, as which will be highly detrimental both in Temporals and Spirituals. If there may be Want Without, see that there be no Want Within: And the Riches of this World failing you, let not your Faith fail: But Believe magnificently, and gloriously, concerning the Providence of God. He that hath promised Heavenly and Eternal Things, surely will not refuse the Earthly and Temporal, where needed. Nevertheless he giveth not always as, and when, we could wish; that we may not Abound in the World, and so be drawn not to look so earnestly after those Things which are above in the Heavens. It must be confessed, that for one who is placed in Business, and hath the Charge of Temporal Concerns, it is hardly possible to be without this Imperfection, so as to be void of all Propension and Adhesion to the Goods of this Life: Or not to be captivated, in part, with some covetous Desire of earthly

ly Things, that is, either with the Love of poſſeſſing them, or with the Fear of loſing them. Whence it is my Opinion, that no Man can fully know himſelf, or underſtand the Affection of his own Heart, unleſs he hath begun to tranſact Temporal Matters, and hath ſome outward Cares upon him. Notwithſtanding which, thoſe who are occupied herein, and have fixed in their Heart the Love of the Creator before all Creatures, do not eaſily fall into a Fault. And if it happen that they perceive themſelves to have failed ſometimes in a ſmall Matter, they make haſte to cleanſe their Conſcience, and to return to their Beloved.

9. As for your Inſtruction now how you ought to Behave in Buſineſs, my Advice is, that you habituate yourſelf to a prudent Premeditation, concerning thoſe Things and Affairs which you are to tranſact. Some there are more Tardy and Heavy in Buſineſs; others again more Hot and Precipitate. The Heavy do often omit doing the Good, which they very well might do; or elſe having made ſome ſmall Beginning of their Work, they give it over, and leave it imperfect. But ſuch as are on the contrary more Sprightly and Active, do frequently run on very inconſiderately; and ſo do eaſily fall into Miſtakes, and even ruin many times that which was well begun. Hence it is that all Virtue doth conſiſt in the Middle. Wherefore you ought to weigh well your own Ability, and to keep ſteadily to the Meaſure of it, avoiding both Extremes, as being mindful of the Proverb, which ſaith, *He doth much, who doth well what he doth.*

10. Moreover it is neceſſary, for the well diſcharging of your Stewardſhip, that there be found in you ſome *Prudence*, or Skill in Management; and withal, that this be Humble, Religious, and Modeſt; that ſo no Offence be given by your Way of Managing,

as if thereby you effected an Authority or Superiority over others. It is much better that you mildly recommend, than that you imperiously press, those Things which you have a Mind to have done. No small part of Prudence it is to avoid seeming to be Prudent: For if thou hast a Desire to appear Prudent, it will be necessary for thee to shew this outwardly, either by Word or by Deed. Which when thou shalt do, it cannot otherwise be but that thou must sometimes exceed the Measure of thy Prudence; so as to say more to thine own or other People's Doings than is Expedient, or to Excuse thy Negligence more than is fit and just; and, by this Ostentation, to lose the Way of Prudence, which consisteth chiefly in Humility.

11. So order your Actions, all your outward Labours and Occupations, as to secure a certain Portion of the Day for Prayer, both Mental and Vocal, for Reading and Study, and for Meditation upon the Holy Scriptures. If it be possible, fall not short of the Example of the Psalmist, who vowed unto God in this Manner, *In the Evening and Morning, and Noon Day, will I pray; and that Instantly: And he shall hear my Voice.* [Psal. lv.] Consider also the following Verses of the same *Psalm*, and they will teach you to apply yourself to your true Business, and to cast your Burden upon God, that you may be Nourished and Supported of him. There are *Many* that are running about *many Things*; but there is *one* only that so runneth, as to receive the Prize. The Mind is often distracted and dissipated in Business, and therefore must after Business, return to its *Oneness*; which *Oneness* teacheth abundance of useful Things: And this is that which is said, ONE *receiveth the Prize.* You can never have so much Business, but you may find Time for Retirement and Recollection, that you may obtain this ONE-

NESS;

NESS. You will have ſpare Minutes enough to yourſelf for this, if you husband well your Time; and throw not any Part of it away idly, by yielding to the trifling Importunities of the World. Bleſſed is the Man who watcheth conſtantly, and recollecteth himſelf diligently, that he may not through Careleſneſs, ſlide from Darkneſs to Darkneſs.

12. Keep a diligent Watch upon the Words of your Mouth, that you may not afterwards repent that you have ſaid ſo or ſo; for as by your Office you are obliged to Converſe among Many, ſo much greater need have you of keeping a good Guard, as to this Quarter, foraſmuch as your Converſation will be liable to be examined and canvaſſed by every one. With Perſons that are of a Childlike and devout Spirit, and who have a true Reliſh for Religion, you may be more free in your Converſation. With ſuch as theſe, I ſay, having a Savour of Heaven, and of Divine Objects and Communications; and agreeing with you, for the ſake of God, in all that is Good, whether it be of a more Publick or a more private Nature, you will do well to Aſſociate. And whoſoever they be, among the ſincere Followers of our Lord, who do not altogether agree with your Spirit, I would have you yield to them, for your own Peace and theirs, in Matters not too Important; but eſpecially, in ſuch as chiefly, or only, Concern your Self; foraſmuch as our Defender and our Judge, Chriſt, before whom Mens Judgments are moſt commonly Erroneous, knoweth us inwardly with all Clearneſs. If you have it at Heart to Edify any one, it is beſt to ſpeak to one Alone; becauſe that is ſometimes diſpleaſing to a Company, which by one or two will be gladly received.

13. The devout Conference of two Perſons that agree in One, as being thoroughly United together

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in the Spirit of Christ, may be of vast Advantage to each other; and therefore not to be neglected by you. Hence our Saviour saith, Where Two or Three are gathered together in my Name, there am I in the midst of them. And again it is written, While they Communed together and Reasoned, JESUS himself drew near, and went with them. And also when his Disciples were met privately, and were Communing about him, *came* JESUS *and stood in the midst, and said unto them*, Peace be unto you. Conferences therefore upon the Holy Scriptures, are much to be commended; and the Study of them in others, as well as in yourself, ought to be promoted by you. You shall perceive a better Effect of your Labours, as you are an honest Searcher of Divine Knowledge, and a diligent Follower of what in those sacred Oracles is revealed to you. In the Common Audience, I advise you however, not to be moving Questions about the Scripture: Neither must you be too free in discoursing about high and curious Matters. But whatsoever Things are Humble, whatsoever Things are Virtuous, whatsoever Things are Lovely, and whatsoever Things are Excitatives to the Love of Christ; whatsoever also are Peaceable, Modest and Honourable, before God and Men; those Things Speak and Exhort. But if you should hear such as are Difficult and Obscure to be moved by others, be sure to hold your Peace at first; and consider that you are Christ's Disciple, whom it behoveth not to Teach, but to Learn; not to be ministred unto, but to Minister.

14. Though now the Part of *Mary*, who is an Image of the Contemplative Life, be indeed the more Eligible and Pleasant; yet the laborious Part of her Sister was accepted of God; as well as hers, even as the Lord himself, after she had been serving him, testifieth, saying, *If any one serve me, him will my Fa-*

Father Honour. To *ſerve*, ſpecially belongeth to *Martha*; to *be Still*, to *Mary*; but then theſe two Siſters are not to be ſeparated one from the other, neither ought they to Contend about their State; but rather let them both Study to entertain Chriſt together, ſo as they may be able perfectly to ſtand in all Things, and to make daily Advances in the Exerciſe of all the Virtues, and in the Soul's Progreſs to the Viſion of Peace. Let *Martha* therefore Serve, Labour, and provide good Things, before God and Man, ſuch as are Acts of Charity and Hoſpitality; that ſo her Siſter *Mary* may be the more diſengaged to wait purely upon Divine Matters, and undiſturbed to ſit as at the Lord's Feet. Nor let her Murmur againſt her Siſter, that ſhe *hath left her to Serve alone:* But rather let her Encourage and Aſſiſt her, that ſhe may keep herſelf in Quietneſs and Silence, without being cumbred with worldly Buſineſs; that ſo ſhe may have the Lord always before her Eyes, ever contemplating her Beloved, whom the Angels are deſirous to behold. But hear thou, who with *Martha*, art *cumbred about much Serving.* Take heed, my Brother, that thou be not diſturbed in thy Work, and that thou faint not in Tribulation; foraſmuch as in thy Stewardſhip there will be abundance of Occaſions of Diſturbance: Nor will there be wanting Variety of Adverſities and Difficulties, with Reſpect to them whom thou haſt to deal with. Bleſſed art thou, if thou takeſt all Patiently; and receiveſt both the Evil and the Good from God, with Thankſgiving, and with Edification.

15. A good Steward muſt be Patient, as well as Diſcreet and Honeſt, that his Lord's Buſineſs be not neglected, nor laid aſide when Difficulties ariſe. You will always then have need of *Patience* as well as *Prudence*; that ſo by *Patience*, you may overcome all manner of Evils, and by *Prudence*, may wiſely diſpoſe

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the Goods of this Life to others, according to their Neceſſity, and your Power, even be they never ſo Ungrateful. For you are not Ignorant *whom* you Serve, and for what *Hire* you Serve. Is it not CHRIST, to whoſe Service you have offered up yourſelf? You are his Servant, his Steward, his Houſe-keeper, whom he hath ſet over the Poor; and his Will you ought in all Things to fulfil, that you offend not by any means, in the Diſcharge of this Truſt. Mighty is the Lord to give you yet greater Grace for this, and to ſhew you his Glory; that ſo you, who ſo diligently and devoutly Serve him here, by miniſtring to his Saints, may be called to ſit down with him in his Kingdom hereafter. Wherefore be of good Chear, for great ſhall be your Reward in Heaven, only continue you Faithful in Serving, and whatſoever you lay out in the Service of the Servants of Chriſt, he will undoubtedly reſtore to you again in the World to come, with abundant Increaſe. He ſaith to you, *Where I am, there ſhall alſo my Servant be.* And what can you more deſire? Set yourſelf then with all your Might to fulfil your Lord's Work. O what a World of Good may you do, let but your Heart be duly prepared and fixed! Doubt nothing, be but Ready and Willing.

16. The Servants of Chriſt ſtand in need of your Service and Miniſtry; and without your Care, his Service may be neglected by many. What you do, do then with a good Heart, for this End; and not grudgingly, or as tired out with giving, and Miniſtring to their Neceſſities. God hath now put it in your Power to Exerciſe a great Piece of Charity towards the diſtreſſed Brethren, and to bring Joy to the Members of Chriſt that Hunger and Thirſt, and are deſtitute of Proviſion for the Body: And O how great will be your inward Joy, to Succour

their

their Neceſſities, by diſtributing to them from the Lord, what he hath graciouſly entruſted with you, for that very End; that ſo they faint not in their Pilgrimage, but may walk forward with Joy, and *bleſs* the Inſtrument of his Providence. Remember what the Patriach *Iſaac* ſaid to his Son, *Make me ſavoury Meat, ſuch as I Love, and bring it to me, that I may Eat; that my Soul may bleſs thee.* For even ſo in like manner ſhall every one, who ſhall in the Name of Chriſt be refreſhed with Food and Drink, through your Miniſtry, be thereby diſpoſed to *Bleſs* you, with hearty Prayers to God on your Behalf: neither ſhall this *Bleſſing* of theirs be only ſome temporal Retribution, but rather a ſure Pledge and Perception of the Eternal Inheritance. To which that you may Arrive, I ſhall, together with them, Pray, *&c.*

Religion ſprung from God Above,
Is like its Fountain, full of LOVE.

A

PRAYER.

By Mr. NELSON.

For a True Sense of Eternal Happiness.

GRANT, O GOD, *that I may not live at Random, without any Aim or Design at all; but that I may propose such Ends as are Important and Material, and proportion my Care to the Weight of Things; that since thou hast endowed me with an immortal Soul, I may apply my most serious Thoughts to work out my Salvation with Fear and Trembling.*

Make

Make me ſenſible, O thou Chiefeſt Good, of the ſmall Moment of any Intereſt, that relates purely to this World, by reaſon of the ſhortneſs and uncertainty of my Abode here upon Earth; our Life is but a Shadow, and no Man can lengthen out his Days beyond that natural Term, which is ſet him by his Conſtitution; but how far, and how many ways he may fall ſhort of that Compaſs, depends upon ſo many hidden Cauſes, and ſo many little Accidents, that it may be reckoned among the greateſt of Uncertainties.

Grant therefore that this Conſideration may depretiate and vilifie all the Entertainments of this Animal Life, and may call off my Care from the Objects of Secular Happineſs; that ſince I walk in a vain Shadow, I may not Diſquiet my ſelf alſo in vain, nor be greedy in heaping up Riches, ſince I cannot tell who ſhall gather them; that I may not trouble my ſelf by aiming at Greatneſs, ſince the Scene of Life will be quickly paſt, and the Actors muſt all retire into a State of Equality; that I may not be earneſt in the purſuit of Fame, ſince I muſt ſhortly Die, and thoſe that moſt Admire me; that I may not

drudge

drudge too laboriously in the prosecution of Learning, since Death makes no difference, and we know not of what Importance it may be to the Happiness of another Life; that I may use this World as not abusing it, since the Fashion of it passes away.

Grant that I may employ my Faculties in that Work thou hast assigned them, that I may fight the good Fight, and destroy the whole Body of Sin; that I may mortifie my Passions, and purifie my Affections; acquire virtuous and holy Dispositions, obtain Heaven, and avoid Hell. Let this be my great Concern, and let my principal Care and Diligence be employed about it.

Make me sensible, O God, *of the vast and infinite Moment of it; no less than eternal Happiness, or eternal Misery depends upon it. Let me often consider how bitter it will be, to be for ever excluded from the Beatifick Presence of* God, *and to be full of Desire, and full of Despair, without other Relief than lamenting my Folly and Misery to eternal Ages; and who is able to dwell with the everlasting Burnings?*

Teach

Teach me to remember, that more than ordinary Care is neceſſary to ſecure eternal Happineſs; and though we are inſtated into a Capacity of Pardon and Reconciliation, by the Death of CHRIST, *'tis not our immediate and actual Diſcharge from Sin, makes me careful to perform the Conditions he requires, the Neglect of which will make my Condemnation more intolerable: Let me remember that ſtrait is the Gate, and narrow is the Way, that leadeth to Life; and that Fleſh and Bloud cannot inherit the Kingdom of* GOD.

Let me always be upon my Guard againſt thoſe potent and malicious Enemies, that are Confederates againſt me: Make me Sober and Vigilant, becauſe our Adverſary, the Devil, walks about as a roaring Lyon, ſeeking whom he may devour.

Let me be mindful that I have but a little Time for this great Work, which is very precarious and uncertain; make me therefore extreamly concerned to improve this ſhort, this uncertain Opportunity, this only Time of Probation, to work with all

my Might, while 'tis Day, before the Night comes, when no Man can Work.

Deliver me, most gracious GOD, *from the folly of Neglecting this grand Concern, of being more intent upon this World than the next; but that I may wisely and prudently withdraw my self, as much as possible, from the Noise, Hurry, and Business of this World, and apply my self more intirely to a Life of Devotion and Religion; to lay aside every Weight, that I may be surer to win the great Prize, and so to run as to obtain: Grant this for the Merits of thy dear Son* JESUS, *my only Mediator and Advocate.*

Amen, Amen, Amen.

A COPY of a

LETTER

FROM

The Dean of *Canterbury*, Dr. TILLOTSON [afterwards Archbishop] to a Friend of his, who laid very Ill of a languishing Distemper, whereof he died; which was Transcrib'd by Mr. NELSON with his own Hand, being communicated to him by the Author, his very particular Friend and Correspondent.

SIR,

'I AM sorry to understand by Mr. '*J*——'s Letter to my Son, that 'your Distemper grows upon you, 'and that you seem to Decline so 'fast: I am very sensible how much easier it 'is to give Advice against Trouble, in the Case 'of another, than to take it in our own. It

'hath pleaſed GOD to Exerciſe me of late
'with a very ſore Trial, in the Loſs of my
'dear and only Child; in which I do perfect-
'ly ſubmit to His good Pleaſure, firmly be-
'lieving that He always does what is Beſt: And
'yet, tho' Reaſon be ſatisfied, our Paſſion is
'not ſo ſoon appeaſed; and when Nature has
'receiv'd a Wound, Time muſt be allowed for
'the healing of it. Since that, GOD hath
'thought fit to give me a nearer Summons,
'and a cloſer Warning of my Mortality, in
'the Danger of an Apoplexy; which yet, I
'thank GOD for it, hath occaſion'd no ve-
'ry melancholy Reflections; but this perhaps
'is more owing to natural Temper, then Phi-
'loſophy and wiſe Conſideration. Your Caſe,
'I know, is very different, who are of a Tem-
'per naturally Melancholy, and under a Di-
'ſtemper apt to encreaſe it; for both which,
'great Allowances are to be made.

'And yet, methinks, both Reaſon and Re-
'ligion do offer to us Conſiderations of that
'Solidity and Strength, as may very well ſup-
'port our Spirits under all the Frailties and
'Infirmities of the Fleſh; ſuch as theſe, that
'GOD is perfect Love and Goodneſs; that
'we are not only His Creatures, but His Chil-
'dren, and as dear to Him as to our ſelves; that
'He does not Afflict willingly, or Grieve the
'Children of Men; and that all Evils and Af-
'flictions which befall us, are intended for the
'Cure and Prevention of greater Evils, of Sin

'and

'and Punishment; and therefore we ought not
'only to submit to them with Patience, as
'being deserved by us, but to receive them
'with Thankfulness, as being designed by Him
'to do us that Good, and to bring us to that
'Sense of Him and our selves, which perhaps
'nothing else would have done: That the
'Sufferings of this present Life are but short
'and slight, compared with that extreme and
'endless Misery, which we have deserved, and
'with that exceeding and eternal Weight of
'Glory, which we hope for in the other World;
'that if we be careful to make the best Prepa-
'ration we can for Death and Eternity, what-
'ever brings us nearer to our End, brings us
'nearer to our Happiness, and how rugged so-
'ever the Way be, the Comfort is, that it
'leads to our Father's House, where we shall
'want nothing that we can wish. When we
'labour under a dangerous Distemper that threa-
'tens our Life; what would we not be content
'to bear in order to a perfect Recovery, could
'we be assured of it? And should we not be
'willing to endure much more in order to Hap-
'piness, and that eternal Life, which GOD,
'that cannot lye, hath promised? Nature, I
'know, is fond of Life, and apt to be still lin-
'gering after a longer Continuance here; and
'yet a long Life, with the usual Burdens and
'Infirmities of it, is seldom desirable; it is but
'the same Thing over again, or worse, so many
'more Days and Nights, Summers and Win-
'ters;

'ters; a repetition of the same Pleasures, but 'with less pleasure and relish every Day; a re-'turn of the same or greater Pains and Troubles, 'but with less Patience and Strength to bear 'them.

'These, and the like Considerations, I use 'to entertain myself withal, and not only with 'Contentment, but Comfort; tho' with great 'inequality of Temper at several times, and with 'much mixture of Human Frailty, which will 'always stick to us while we are in this World. 'However, by these kind of Thoughts Death 'becomes more familiar to us, and we shall be 'able by degrees to bring our Minds close up 'to it, without startling at it. The greatest 'Tenderness I find in myself, is with regard 'to some near Relations, especially the dear 'and constant Companion of my Life, which, 'I must confess, doth very sensibly touch me; 'but when I consider, and so I hope will they 'also, that this Separation will be but for a 'little while; and that tho' I shall leave them 'in a bad World, yet under the Care and Pro-'tection of a good GOD, who can be more 'and better to them than all other Relations, 'and will certainly be so to them that love 'Him, and hope in His Mercy.

'I shall not need to Advise you what to do, 'and what Use to make of this Time of your 'Visitation. I have reason to believe that you 'have been careful, in the time of your Health, 'to prepare for this evil Day, and have been

'Con-

'Converſant in thoſe Books which give the beſt 'Directions to this Purpoſe, and have not, as 'too many do, put off the great Work of your 'Life to the end of it: And then you have 'nothing now to do, but as well as you can, 'under your preſent Weakneſs and Pains, to 'renew your Repentance, for all the Errors and 'Miſcarriages of your Life, and earneſtly to 'beg GOD's Pardon and Forgiveneſs of them, 'for His Sake who is the Propitiation for our 'Sins; to Comfort yourſelf in the Goodneſs 'and Promiſes of GOD, and the Hopes of 'that Happineſs you are ready to enter into; 'and in the mean time to exerciſe Faith and 'Patience for a little while: And be of good 'Courage ſince you ſee Land, the Storm you 'are in will quickly be over, and then it will 'be as if it never had been, or rather the Re-'membrance of it will be a pleaſure.

'I do not uſe to write ſuch long Letters, 'but I do heartily compaſſionate your Caſe, and 'ſhould be glad if I could ſuggeſt any thing 'that might help to mitigate your Trouble; 'and make that ſharp and rough Way, through 'which you are to paſs into a better World, a 'little more ſmooth and eaſie. I pray GOD 'to fit us both for that great Change, which 'we muſt once undergo; and if we be but in any 'good meaſure fit for it, ſooner or later makes 'no great Difference. I commend you to the 'Father of Mercies, and GOD of all Conſo-'lation; beſeeching Him to encreaſe your Faith

'and

'and Patience, and to ſtand by you in your 'laſt and great Conflict; and that when you 'walk through the Valley of the Shadow of 'Death, you may fear no Evil; and when your 'Heart fails, and your Strength fails, you may 'find Him the Strength of your Heart, and 'your Portion for ever. Farewel, my good 'Friend, and while we are here, let us pray 'for one another, that we may have a joyful 'Meeting in another World.

I reſt, SIR,

Your truly Affectionate

Friend and Servant,

JO. TILLOTSON.

FINIS.